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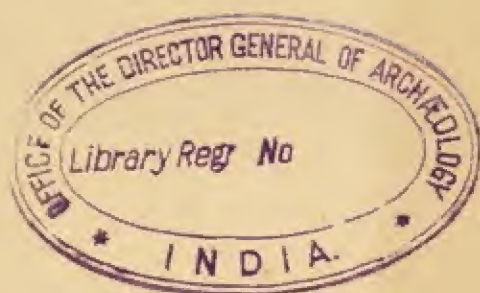
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WITH THE CO-OPERATION OF VARIOUS SCHOLARS

BY

CHARLES ROCKWELL LANMAN

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SĀMKHYA-PRAVACANA-BHĀṢYA
(Kapila)

OR

COMMENTARY ON THE EXPOSITION OF
THE SĀMKHYA PHILOSOPHY

23738

BY

VIJÑĀNABHIKṢU

EDITED BY

RICHARD GARBE

PROFESSOR IN THE UNIVERSITY OF KÖNIGSBERG, PRUSSIA



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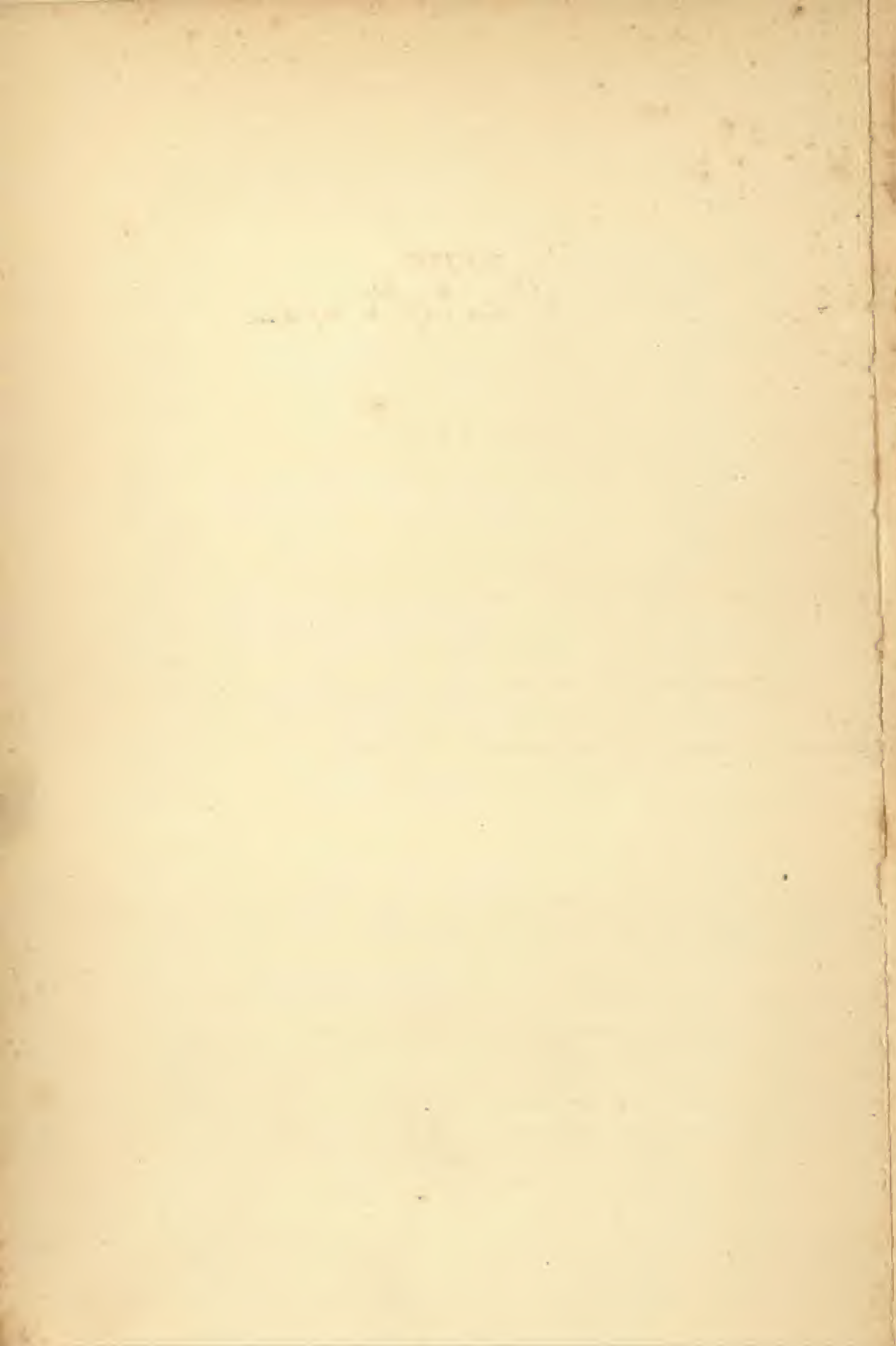
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PREFACE.

THE Sūtras or Aphorisms of the Sāṅkhya Philosophy are ascribed by the Hindus to Kapila and are called *Sāṅkhya-pravacana* or 'Exposition of the Sāṅkhya Philosophy.' Viṣṇūnabhikṣu's explanation of these Sūtras is called *Sāṅkhya-pravacana-bhāṣya*¹ or Commentary on the Exposition of the Sāṅkhya Philosophy.' Of Kapila, the reputed author of the Sūtras, we have no certain knowledge whatever. On the other hand, it is highly probable that the Sūtras themselves are to be referred to a date as late as about 1400 A.D. Viṣṇūnabhikṣu's commentary was written somewhat after 1550 A.D. But it is not necessary to speak at length in this place upon the history of the literature of the system, inasmuch as these matters have been exhaustively treated by me in a special work entitled 'Die Sāṅkhya Philosophie. Eine Darstellung des indischen Rationalismus nach den Quellen' (Leipzig, H. Haessel, 1894). For the convenience of American students, reference may also be made to my article 'Sāṅkhya' in Johnson's Universal Cyclopedia, vol. vii.

Of the commentary, the first printed edition² is the octavo issued at Serampore in 1821. The Sūtras, with illustrative extracts from the commentaries, were published in Sanskrit and English by James R. Ballantyne (three parts, Allahabad, 1852-56). Under the modest appellation of an "amended reprint," these parts were republished³ by Dr. Fitzedward Hall, whose name, however, is to be gathered only from the initials, "F. H.," and part of the date, "Marlesford, Suffolk," appended to the "Advertisement." This work is to be especially com-

¹ For the sake of bibliographers and library cataloguers, it may be observed that the Commentary or Bhāṣya proper (that is, the portions in the smaller type in the subjoined text) incidentally "includes" — so to speak — the Aphorisms or Sūtras (the portions printed in the larger type).

² The title reads: Kapilā-'cāryya-praṇītā-'dhyātma-vidyā-pratipādaka-sūtra-samūhā-'tmaka-sāṅkhya-pravacana-nāma-granthaḥ | tad-bhāṣyaṁ Viṣṇūnā-'cāryya-racitaṁ sāṅkhya-pravacana-bhāṣyam | ṣrīrāmapure mudritaṁ abhūt | gana 1821 | [Copies in the British Museum and Harvard College Library.]

³ The Sāṅkhya Aphorisms of Kapila, with illustrative Extracts from the Commentaries. Translated by James R. Ballantyne. Third Edition, London, 1885.

mended to American students as an introduction to the study of the subject. The first scholarly edition¹ of the Bhāṣya was issued by Dr. Hall in the Bibliotheca Indica, with a valuable introduction and critical appendix. Jībānanda Vidyāsāgara's reprint of it (without the critical apparatus), published at Calcutta in 1872, is absolutely worthless. A German translation² was issued by me in 1889. In the preface thereto, I expressed the hope that I might ere long have an opportunity to publish a new edition of the original text. And if I may venture to hope that my other Sāṅkhya studies have borne any fruit, such an edition is not uncalled for, especially since Dr. Hall's edition has long been out of print.

This edition, like my translation, is of course based upon Dr. Hall's edition and the critical apparatus (*pāthā-'ntara-sūcī-patram*) thereto appended. The numerous misprints and errors of his text which the editor himself has corrected in the *śuddhi-patram* will not be reckoned to the discredit of Dr. Hall's scholarship by any one who knows aught of the practical difficulties of printing in India in the fifties. A good manuscript, loaned to me by the lamented Dr. Bhagvanlāl Indrajī, of Bombay, has been of great service in the establishment of the text. And, inasmuch as a thorough comprehension of the contents of such a text as this is the most necessary preliminary to the work of editing it, I am glad to mention here with grateful acknowledgments my indebtedness to my excellent Pandit, Bhāgavatāchārya, of Benares, with whom I made a critical study of the whole work, and to the other Brahmans whom I could consult occasionally. As I have already given, in the notes to my German translation of this work, an account of the differing readings adopted by me, I deem it superfluous to add a formal critical apparatus; and have accordingly restricted myself to a summary registration — below, in Appendix I., pages 165 ff. — of the differences between this edition and Dr. Hall's.

A word by way of calling attention to the three other Appendices. The second Appendix is an index of the notable words of Vijñānabhikṣu's commentary. The third gives the sources of his quotations from Scripture (*śruti*) and Tradition (*smṛti*), following the order in which they are cited in the text. The fourth Appendix was suggested and indeed also made by Professor Lanman. It is constructed simply by reversing the third

¹ The *Sāṅkhya-pravachana-bhāṣya*, a Commentary on the Aphorisms of the Hindu atheistic Philosophy; by Vijñāna Bhikṣu. Calcutta, 1856.

² *Sāṅkhya-pravachana-bhāṣya*, Vijñānabhikṣu's Commentar zu den Sāṅkhyasūtras. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. Leipzig, 1889.

Appendix and grouping the citations according to their sources. It is useful as showing the relative importance attached by the author to any given work taken by him as an authority, or at least the relative frequency with which he cites that work ; and it can hardly fail to be of service to the student of the Upanishads for example, who may learn by this, and by similar indexes so far as they exist, the history and the application of the Upanishad doctrines in the establishment of the systems.

In order to facilitate the study of the work, I have made ample use of punctuation and have not scorned the aid of hyphens to indicate the resolution of compound words. The special attention of the students of the work is directed to my use of quotation-marks : 1. Quotations which are adduced by Vijñānabhikṣu from authoritative texts for the sake of confirming his own views are enclosed in the ordinary double quotation-marks (" "); 2. Objections and questions which are represented by Vijñānabhikṣu as raised by an imaginary opponent, and also passages which contain rejected opinions, are enclosed in double angular quotation-marks (« »); 3. Other sentences quoted in direct form are enclosed in single angular quotation-marks (< >).

Coming now to the questions that concern the Sāṅkhya system in general, I must refer the reader to the work cited above, 'Die Sāṅkhya Philosophie.' In this place I restrict myself to the discussion of such matters as are necessary for the understanding, in particular, of Vijñānabhikṣu's philosophical point of view. Even in the Sāṅkhya Sūtras themselves—which, as hinted above, I hold to be a modern product of about half a millennium ago—the Sāṅkhya doctrine no longer appears in its original unadulterated form ; for they seek to explain away the points of discrepancy between themselves on the one hand and the teachings of the Upanishads and the Vedānta on the other. In particular, the author of the Sūtras is at great pains to furnish proof of the utterly impossible thesis that the teachings of the Sāṅkhya system are not in irreconcilable contradiction with the doctrine of a personal God, with the doctrine of the all-embracing unity of Brahman, with the doctrine of the nature of Brahman as bliss (*ānanda*), and with the doctrine of the attainment of the highest aim in the heavenly world. See i. 95, 154 ; v. 64, 68, 110 ; vi. 51, 58, 59. Indeed, the Sāṅkhya Sūtras show easily recognizable results of Vedāntic influence in many places: most plainly perhaps at iv. 3, which is a word-for-word repetition of the Vedānta-sūtra iv. 1. 1 ; and at v. 116, where the Vedāntic technical term *brahma-rūpatā* is used instead of the proper Sāṅkhya expression.

In still larger measure do Vedāntic influences manifest themselves in Vijñānabhikṣu's commentary on the Sūtras, which is, as stated above, about a century and a half later than the Sūtras themselves. Here, as in his other works, Vijñānabhikṣu contends with the utmost determination for the truth of the theistic Vedānta. This is near akin with the Yoga philosophy, and is held by Vijñānabhikṣu to be the ancient, original, and genuine Vedānta, while the doctrines of the non-duality of Brahman and of the cosmic illusion are pronounced by him to be modern falsifications. Indeed, the adherents of the genuine Vedānta are called by him "Pseudo-Vedāntists" and "masked Buddhists" (*vedānti-bruva, prachhanna-bāuddha*, i. 22, etc.).

Vijñānabhikṣu's point of view has already been set forth by A. E. Gough in 'The Philosophy of the Upanishads,' pages 259 and 260. Gough shows the utter baselessness of the exposition which Vijñānabhikṣu gives of the contents of the Upanishads and of the relations of the philosophic systems to one another. Gough's main points, however, admit in part of more precise statement and in part of supplementation. In order to bridge over the chasm between the Sāṅkhya system and his own theism (which he is pleased to style Vedāntic), Vijñānabhikṣu resorts to the strangest means to do away with one of the fundamental doctrines of the genuine Sāṅkhya, which is the denial of God. In the introduction to his commentary and in various other places he intimates that the atheism of the Sāṅkhyans is not to be taken seriously, and that the doctrine was set up merely to encourage among men an indifference to the attainment of the dignity of a god, on the ground that the belief in God and the desire to raise one's self in future existences to the rank of a god would be, according to Sāṅkhya opinion, a hindrance to the practice of the "discriminating understanding." And again, he intimates that the denial of God is after all only a concession to current views, or also a "bold assertion" (*prāuḍha-vāda, prāuḍhi-vāda*); and finally he gets hold of a monstrous idea, which he finds in the Padma Purāṇa, that this doctrine of atheism was set up in order to close to evil men the way to the knowledge of the truth. In no way could Vijñānabhikṣu have betrayed more clearly the embarrassment of his own position as regards this fundamental dogma of the Sāṅkhya system than by his accumulation of impossible motives which he imputes to the Sāṅkhyans. Having thus after his fashion expunged atheism from the system, he no longer hesitates to import into it his own theism (for example, at the end of his comments on i. 122); and when, later on, he is under the necessity of discussing the proofs which are brought in Sūtras v. 2 to v. 12 against

the existence of God, he discusses them indeed in an appropriate manner; but takes back, in an appendix to his comment on v. 12, all the explanations that he has given on the foregoing pages.

There are yet two other actual contradictions which Vijñānabhikṣu is at pains after his fashion to reconcile. First, the Upanishads teach the doctrine of the non-duality of Brahman, of Brahman as One-in-all and All-in-one: the Sāṅkhya on the other hand teaches the plurality of individual souls. These two views, according to our author, are not incompatible: for, says he (comment on vi. 66), the word Brahman designates the totality of souls as devoid of qualities; and, if Scripture speaks of an absence of difference or of a unity of souls, by this, he affirms (comment on the last stanza of the introduction, comment on v. 61, and elsewhere), is intended simply an absence of *difference of kind*! He maintains that the original Vedānta (that is, the Vedānta as Vijñānabhikṣu or his sect would make it out to be), assumes, as does in fact the Sāṅkhya, an infinite plurality of individual souls. And just as Vijñānabhikṣu does away with the Upanishad doctrine of the unity of souls, so also does he explain away the doctrine of absolute monism. In connection with Sūtra v. 64 he says: this monism of Scripture is something which is cut and dried for the simple-minded man who attains not to the "discriminating understanding;" although, indeed, elsewhere (*e.g.*, comment on v. 65 and vi. 52) he expresses the opinion that the monism of Scripture intends merely the "absence of separation in space" of souls and matter, and is therefore in this respect also not discrepant with the Sāṅkhya system, according to which both souls and matter are all-pervasive.

The second point concerns the Upanishad doctrine of the illusory nature (*māyā*) of the world of phenomena and the Sāṅkhya doctrine of the reality of matter (*prakṛti*). Even this contradiction our author clears away by an appeal to what he calls "original Vedānta," which teaches, as he avers, the reality of the world. Some kindred spirit had already identified the *māyā* of the Vedānta with the *prakṛti* of the Sāṅkhya, namely in the Ṣvetāśvatara Upanishad, iv. 10; and accordingly our commentator does not scruple to make the most of this identification as a scriptural one; and repeats in divers places of his work (*e.g.*, at i. 26, 69) the explanation that by *māyā* in Scripture is meant nought else than real matter.

In view of all this we can hardly be surprised to find that Vijñānabhikṣu mixes up many other heterogeneous matters, and even quite effaces the individuality of the several philosophical systems. Indeed, he maintains that all the six orthodox systems contain in their principal

dogmas the absolute truth. And it is a significant fact that in his argumentations he is quite ready to attribute to the Purāṇas and other apocryphal works the same authority as that which he ascribes to the oldest Upanishads.

Nevertheless, in spite of all the false assumptions and the errors of which Vijñānabhikṣu is undoubtedly guilty, his Commentary on the Sāṅkhya Sūtras must be declared to be not only the fullest source that we have for a knowledge of the Sāṅkhya system, but also one of the most important of such sources. And although all such explanations of Vijñānabhikṣu as are falsely colored by his own individual convictions must of course remain unnoticed in a systematic exposition of the genuine Sāṅkhya philosophy, it is nevertheless true that the Sāṅkhya-pravacana-bhāṣya is after all the one and only work which instructs us concerning many particulars of the doctrines of what is in my estimation the most significant system of philosophy that India has produced.

The proof-sheets of this volume as I received them from Professor Lanman were already so free from errors that it was only here and there that I succeeded in detecting an isolated misprint. I hope and trust accordingly that the present edition will prove to be one of the nearest approaches to absolute correctness to be found among printed Sanskrit texts. If this turns out to be the case, the result is to be ascribed chiefly to the unselfish assistance which Professor Lanman has rendered me in the proof-reading, and for which my most hearty thanks are due to him.

RICHARD GARBE.

KÖNIGSBERG IN PRUSSIA,
April, 1895.

As this work is printed from electrotype plates, it will be very easy to remove from the plates, for a second impression, any errors that may be observed in this first impression.

All scholars who use this book are therefore requested to send notice of any misprints to C. R. LANMAN, Cambridge, Massachusetts, United States of America.

Œri-Gaṇeṣāya namaḥ !

“eko 'dvitīya ” iti veda-vacānsi puṁsi
 sarvā-'bhimāna-vinivartanato 'sya muktyāi
 vāidharmya-lakṣaṇa-bhidā-virahaṁ vadanti,
 nā 'khaṇḍatām kha iva, dharma-ṣatā-'virodhāt.
 tasya ṣrutasya mananā-'rtham atho 'padeṣṭum 5
 sad-yukti-jālam iha sāmukhya-kṛd āvir-āsīt,
 Nārāyaṇaḥ Kapila-mūrtir, aṇeṣa-duḥkha-
 hānāya jīva-nivahasya. namo 'stu tasmāi !
 nāno-'pādhīṣu yan nānā-rūpam bhāty analā-'rka-vat,
 tat samaṁ sarva-bhūteṣu cit-sāmānyam upāśmahe. 10
 īṣvarā-'nīṣvaratvā-'di cid-eka-rasa-vastuni
 vimūḍhā yatra paṇyanti, tad asmi paramam mahaḥ.
 kālā-'rka-bhakṣitam sāmukhya-ṣāstram jñāna-sudhākaram
 kalā-'vaṣiṣṭam bhūyo 'pi pūrayiṣye vaco-'mṛtāiḥ.
 cid-acid-granthi-bhedena mocayiṣye cito 'pi ca ; 15
 sāmukhya-bhāṣya-miṣeṇā 'smān prīyatām mokṣa-do Hariḥ !
 “tat tvam eva, tvam evāi 'tad ” evaṁ ṣruti-ṣato-'ditam
 sarvā-'tmanām avāidharmyam ṣāstrasyā 'syāi 'va gocaraḥ.

“ātmā vā are draṣṭavyaḥ ṣrotavyo mantavyo nididhyāsitavya ” ity-ādi-
 ṣrutīṣu parama-puruṣārtha-sādhana-syā 'tma-sākṣātkārasya hetutayā ṣrav- 20
 aṇā-'di-trayaṁ vihitam. tatra ṣravaṇā-'dāv upāyā-'kāṅkṣāyāṁ smaryate:

“ṣrotavyaḥ ṣruti-vākyebhyo mantavyaḥ co 'papattibhiḥ
 matvā ca satataṁ dhyeya, ete darṣana-hetava ” iti.

dhyeyo yoga-ṣāstra-prakāreṇa 'ti ṣeṣaḥ. tatra ṣrutibhyaḥ ṣruteṣu puruṣ-
 ārtha-tad-dhetu-jñāna-tad-ṣiṣyā-'tma-svarūpā-'diṣu ṣruty-avirodhinīr upa- 25
 pattīḥ Ṣaḍadhyāyī-rūpeṇa viveka-ṣāstreṇa Kapila-mūrtir Bhagavān upa-
 dideṣa. «nanu nyāya-vāiṣeṣikābhyām apy eteṣv artheṣu nyāyaḥ pradarṣita
 iti tābhyām asya gatārthatvam ; saḡuṇa-nirḡuṇatvā-'di-viruddha-rūpāir
 ātma-sādhakatayā tad-yuktibhir atratyā-yuktīnām virodheno 'bhayor eva
 durghaṭam prāmānyam » iti. māi 'vam ! vyāvahārika-pāramārthika-rūpa- 30
 ṣiṣaya-bhedena gatārthatva-virodhayor abhāvāt. nyāya-vāiṣeṣikābhyām
 hi sukhi-duḥkhy-ādy-anuvādato dehā-'di-mātra-vivekenā 'tmā prathama-
 bhūmikāyām anumāpitaḥ ; ekadā para-sūkṣme praveṣā-'sambhavāt. tadīyam
 ca jñānam dehā-'dy-ātmatā-nirasanena vyāvahārikaṁ tattva-jñānam bhavaty

eva; yathā puruṣe sthāṇu-bhrama-nirāsakatayā kara-caraṇā-'di-mattva-jñānaṁ vyavahāratas tattva-jñānaṁ, tadvat. ata eva

“prakṛter guṇa-sammūḍhāḥ sajjante guṇa-karmasu;
tān akṛtsna-vido mandān kṛtsnavin na vicālayeḍ”

- 6 iti Gītāyāṁ kartṛtvā-'bhīmāninas tārīkasyā 'kṛtsna-vittvam eva kṛtsna-vit
sāṅkhyā-'pekṣayo 'ktaṁ, na tu sarvathāi 'vā 'jñatvam iti. tathā tadyam
api jñānam apara-vāirāgya-dvārā paramparayā mokṣa-sādhanaṁ bhavaty
eve 'ti; taj-jñānā-'pekṣayā 'pi ca sāṅkhya-jñānaṁ eva pāramārthikam para-
vāirāgya-dvārā sāṅkṣān mokṣa-sādhanaṁ ca bhavati; ukta-Gītā-vākyeṇā
10 'tmā-'kartṛtvā-jñasyāi 'va kṛtsna-vittva-siddheḥ; “tīrṇo hi tadā bhavati
hrdayasya ṣoḍaśa,” “kāma-'dikam mana eva,” “sa samānaḥ sann ubhāu
lokāv anusamharati, dhyāyati 'va, lelāyati 'va,” “sa yad atra kimcit
paṇyaty, ananvāgatas tena bhavati” 'ty-ādi-tāttvika-ṣṛuṭi-ṣatāiḥ

- “prakṛteḥ kriyamāṇāni guṇāiḥ karmāṇi sarvaṣaḥ;
15 ahaṁkāra-vimūḍhā-'tmā kartā 'ham iti manyate.”
“nirvāṇamaya evā 'yam ātmā jñānamayo 'malaḥ,
duḥkhā-'jñānamayā dharmāḥ; prakṛtes te tu, nā 'tmana”

ity-ādi-tāttvika-smṛti-ṣatāiḥ ca nyāya-vāiṣeṣiko-'kta-jñānasya paramārtha-
bhūmāu bādhitatvāc ca. na cāi 'tāvatā nyāyā-'dy-apramāṇyam; vivakṣitā-
20 'rthe dehā-'dy-atirekā-'ṅge bādha-'bhāvāt, yat-parah ṣaḍaḥ sa ṣaḍā-'rtha
iti nyāyāt. ātmani sukhā-'di-mattvasya loka-siddhatayā tatra pramāṇa-
'ntarā-'napekṣaṇena tad-añṣasyā 'nuvādatvān na ṣāstra-tātparya-viśaya-
tvam iti.

«syād etat. nyāya-vāiṣeṣikābhyām atrā 'virodho bhavatu; brahma-
25 mīmāṁsā-yogābhyām tu virodho 'sty eva; tābhyām nitye-'ṣvara-sādhanaḍ,
atra ce 'ṣvarasya pratiṣidhyamānatvāt. na cā 'trā 'pi vyāvahārika-pāra-
mārthika-bhedena seṣvara-nirīṣvara-vādayor avirodho 'stu; seṣvara-vādasyo
'pāsanā-paratva-sambhavād' iti vācyam; vinigamakā-'bhāvāt. iṣvaro hi
durjñeya iti nirīṣvaratvam api loka-vyavahāra-siddham āiṣvarya-vāirāgyāyā
30 'nuvādītum ṣakyata, ātmanaḥ saguṇatvam iva, na tu kvā 'pi ṣṛuṭy-ādāv
iṣvaraḥ sphuṭam pratiṣidhyate, yena seṣvara-vādasyāi 'va vyāvahārikatvam
avadhāryete » 'ti. atro 'cyate: atrā 'pi vyavahāra-paramārtha-bhūvenāi
'va vyavasthā sambhavati;

“asatyam apratiṣṭham te jagad āhur anīṣvaram”

- 35 ity-ādi-ṣāstrāir nirīṣvara-vādasya ninditatvād asminn eva ṣāstre vyāvahāri-
kasyāi 've 'ṣvara-pratiṣedhasyāi 'ṣvarya-vāirāgyā-'dy-artham anuvādatvāu-
'cityāt. yadi hi lūkāyatika-matā-'nusāreṇa nityāi-'ṣvaryaṁ na pratiṣi-
dhyeta, tadā paripūrṇa-nitya-nirdoṣāi-'ṣvarya-darṣaṇena tatra cittā-'veṣato
vivekā-'bhyāsa-pratibandhaḥ syād iti sāṅkhyā-'cāryāṇāṁ āṣayaḥ. seṣvara-

vādasya na kvā 'pi nindā-'dikam asti, yeno 'pāsanā-'di-paratayā tac chāstraṃ
sāṃkocyeta. yat tu

“nā 'sti sāṃkhya-samāṃ jñānaṃ, nā 'sti yoga-samam balam.
atra te saṃcayo mā bhūj, jñānaṃ sāṃkhyam param matam”

ity-ādi vākyam, tad vivekā-'ṅga eva sāṃkhya-jñānasya darṣanā-'ntarebhya
utkarṣam pratipādayati, na tv iṣvara-pratiṣedhā-'ṅge 'pi. tathā Parāṣarā-
'dy-akhila-ṣiṣṭa-saṃvādād api seṣvara-vādasyāi 'va pāramārthikatvam ava-
dhāryate. api ca

“Akṣapāda-praṇīte ca Kāpāde sāṃkhya-yogayoh
tyājyaḥ ṣṛuti-viruddho 'ṅgaḥ ṣṛuty-eka-ṣaraṇāir nṛbhiḥ. 10
Jāminīye ca Vāiyāse viruddhā-'ṅgo na kaṣcana;
ṣṛutyā vedā-'rtha-vijñāne ṣṛuti-pāram gatāu hi tāv”

iti Parāṣaro-'papurāṇā-'dibhyo 'pi brahma-mīmāṃsāyā iṣvarā-'ṅge bala-
vattvam. tathā

“nyāya-tantrāṇy anekāni tāis-tāir uktāni vādibhiḥ;
hetv-āgama-sad-ācārāir yad yuktaṃ, tad upāsyatām” 15

iti Mokṣadharma-vākyād api Parāṣarā-'dy-akhila-ṣiṣṭa-vyavahāreṇa brahma-
mīmāṃsā-nyāya-vāiṣeṣikā-'dy-ukta iṣvara-sādhaka-nyāya eva grāhyo, bala-
vattvāt, tathā

“yam na paçyanti yogī-'ndrāḥ sāṃkhyā api maheçvaram 20
anādi-nidhanam brahma, tam eva ṣaraṇam vraje”

'ty-ādi-Kāurmā-'di-vākyāiḥ sāṃkhyānām iṣvarā-'jñānasyāi 'va Nārāyaṇā-
'dinā proktatvāc ca.

kiṃ ca brahma-mīmāṃsāyā iṣvara eva mukhyo viṣaya upakramā-'dibhir
avadhṛtaḥ. tatrā 'ṅge tasya bādhe ṣāstrasyāi 'vā 'prāmāṇyam syād, yat-
paraḥ ṣabdaḥ sa ṣabdā-'rtha iti nyāyāt. sāṃkhya-ṣāstrasya tu puruṣārtha-
tat-sādhana-prakṛti-puruṣa-vivekā eva mukhyo viṣaya iti 'ṣvara-pratiṣedhā-
'ṅga-bādhe 'pi nā 'prāmāṇyam, yat-paraḥ ṣabdaḥ sa ṣabdā-'rtha iti nyāyāt.
ataḥ sāvakāṣatayā sāṃkhyam eve 'ṣvara-pratiṣedhā-'ṅge durbalam iti. na
ca «brahma-mīmāṃsāyām apī 'ṣvara eva mukhyo viṣayo, na tu nityāi-
'ṣvaram» iti vaktum ṣakyate; “smṛty-anavakāṣa-doṣa-prasaṅga”-rūpa-
pūrvapakṣasyā 'nupapattyā nityāi-'ṣvarya-viṣiṣṭatvenāi 'va brahma-mīmāṃ-
sā-viṣayatvā-'vadhāraṇāt. brahma-ṣabdasya para-brahmaṇy eva mukhya-
tayā tu “athā 'taḥ para-brahma-jijñāse” 'ti na sūtritam iti. etena sāṃkhya-
virodhād brahma-yoga-darṣanayoh kārye-'ṣvara-paratvam api na ṣaṅkanī-
yam; prakṛti-svātantryā-'pattyā “rajanā-'nupapatteḥ ca nā 'numānam” 35
ity-ādi-brahma-sūtra-paramparā-'nupapatteḥ ca; tathā “sa pūrveṣām api
guruḥ, kālenā 'navacchedād” iti Yoga-sūtra-tadīya-Vyāsa-bhāṣyābhyām

sphuṭam iṣa-nītyatā-'vagamāc ce 'ti. tasmād abhyupagama-vāda-prāudhi-vādā-'dinūi 'va sām̐khyasya vyāvahārike-'cvara-pratiśedha-paratayā brahma-mīmāṃsā-yogābhyām saha na virodhaḥ. abhyupagama-vādaḥ ca cāstre dṛṣṭo, yathā Viṣṇupurāṇe :

- 5 “ete bhinna-dr̥ṣṭān, dāityā, vikalpāḥ kathitā mayā,
 kṛtvā 'bhyupagamān tatra. sām̐kṣepaḥ ḥrūyatām mame ”

'ti. astu vā pāpinām jñāna-pratibandhā-'rtham āstika-darṣaneṣv apy aṅgataḥ ḥruti-viruddhā-'rtha-vyavasthāpanam. teṣu-teṣv aṅgeṣv aprāmāṇyān ca ; ḥruti-smṛty-aviruddheṣu tu mukhya-viṣayeṣu prāmāṇyam asty eva. ata
10 eva Padmapurāṇe brahma-yoga-darṣanā-'tiriktānām darṣanānām nindā 'py upapadyate, yathā tatra Pārvatīm pratī 'cvara-vākyam :

- “ ḥṛṇu, devī, pravakṣyāmi tāmasāni yathā-kramam,
 yeṣān ḥravaṇa-mātrena pātityān jñāninām api.
 prathamān hi mayāi 'vo 'ktaṁ cāivam pācupatā-'dikam.
15 mac-chakty-āveḥitāir viprāiḥ samproktāni tataḥ param :
 Kapādena tu samproktaṁ cāstraṁ vāiṣeṣikam mahat,
 Gautamena tathā nyāyān, sām̐khyān tu Kapilena vāi,
 dvi-janmanā Jāimininā pūrvam vedamayā-'rthataḥ
 nirīḡvareṇa vādena kṛtaṁ cāstram mahattaram.
20 Dhiṣaṇena tathā proktaṁ cārvākam ati-garhitam.
 dāityānām nāṇā-'rthāya Viṣṇunā Buddha-rūpiṇā
 bāuddha-cāstram asat proktaṁ nagna-nīlapatā-'dikam.
 māyāvādam asac chāstram pracchannam bāuddham eva ca
 mayāi 'va kathitaṁ, devī, kalāu brāhmaṇa-rūpiṇā
25 apārthaṁ ḥruti-vākyānām darṣayal loka-garhitam.
 karma-svarūpa-tyājyatvam atra ca pratipādyate,
 sarva-karma-paribhraṇṇān nāiṣkarmyān tatra co 'cyate.
 parātma-jīvayor āikyam mayā 'tra pratipādyate,
 brahmaṇo 'sya param rūpaṁ nirguṇaṁ darṣitam mayā.
30 sarvasya jagato 'py asya nāṇā-'rthaṁ kalāu yuge
 vedā-'reha-van mahā-cāstram māyāvādam avāidikam
 mayāi 'va kathitaṁ, devī, jagatān nāṇa-kārapād ” iti.

adhikaṁ tu brahma-mīmāṃsā-bhāṣye prapañcitam asmābhir iti. tasmād āstika-cāstrasya na kasyā 'py aprāmāṇyān virodho vā ; sva-sva-viṣayeṣu
35 sarveṣān abādhd, avirodhāc ce 'ti. « nanv evam puruṣa-bahutvā-'ṅge 'py asya cāstrasyā 'bhyupagama-vādatvaṁ syāt ? » na syāt ; avirodhād, brahma-mīmāṃsāyām apy “ aṅgo nānā-vyapadeḥād ” ity-ādi-sūtra-jātāir jīvā-'tma-bahutvayāi 'va nirpayāt. sām̐khya-siddha-puruṣāṇām ātmatvaṁ tu brahma-mīmāṃsāyā bādhyata eva ; “ ātme 'ti tū 'payantī ” 'ti tat-sūtreṇa paramā-

'tmana eva paramā-'rtha-bhūmāv ātmatvā-'vadhāraṇāt. tathā 'pi ca sām-
khyasya nā 'prāmāṇyam; vyāvahārikā-'tmano jīvasye 'tara-viveka-jñānasya
mokṣa-sādhanaṭve vivakṣitā-'rthe bādha-'bhāvāt. etena ṣṛuti-smṛti-pra-
siddhayor nānātmāi-'kātmavayor vyāvahārika-pāramārthika-bhēdenā 'vi-
rodha iti brahma-mīmāṃsūyām prapañcitam asmābhir iti dik. 6

«nanv evam api Tattvasamāsā-'khyā-sūtrāṇi sahā 'syāḥ Ṣaḍadhyāyāḥ
pāunaruktyam» iti cen, māi 'vam! saṃkṣepa-vistara-rūpeṇo 'bhayor apy
apāunaruktyāt. ata evā 'syāḥ Ṣaḍadhyāyā yoga-darśanasye 'va Sāṃkhya-
pravacana-saṃjñā yuktā. Tattvasamāsā-'khyām hi yat saṃkṣiptam sām-
khyā-darśanam, tasyāi 'va prakarṣeṇā 'bhyām nirvacanam iti. viśeṣas tv 10
ayam: yat Ṣaḍadhyāyām Tattvasamāsā-'khyā-'ktā-'rtha-vistara-mātram,
yoga-darśane tv ābhyām abhyupagama-vāda-pratīṣiddhasye 'cvarasya nir-
paṇena nyūnatā-parihāro 'pi 'ti. asya ca sāmkhya-saṃjñā sāmvaṃ

“saṃkhyām prakurvate cāi 'va prakṛtiṃ ca pracakṣate,
tattvāni ca catur-viṇṣat; tena sāmkhyaḥ prakīrtitā” 15

ity-ādibhyo Bhāratā-'di-vākyebhyaḥ. sāmkhya samyag-vivekenā 'tma-
kathanam ity arthaḥ. ataḥ sāmkhya-ṣaḍdasya yoga-rūḍhatayā

“tat-kāraṇam sāmkhya-yogā-'dhigamyam”

ity-ādi-ṣṛutiṣu

“eṣā te 'bhihitā sāmkhye buddhī, yoge tv imām ṣṛṇv” 20

ity-ādi-smṛtiṣu ca sāmkhya-ṣaḍdena sāmkhya-ṣāstram eva grāhyam, na
punar arthā-'ntaram kalpanīyam iti.

tad idam mokṣa-ṣāstram cikitsā-ṣāstra-vac catur-vyūham. yathā hi
roga ārogyam roga-nidānam bhāṣajyam iti catvāro vyūhāḥ samūhāḥ cikitsā-
ṣāstrasya pratipādyāḥ, tathāi 'va heyam hānam heya-hetur hāno-'pāyaḥ ce 25
'ti catvāro vyūhā mokṣa-ṣāstrasya pratipādyā bhavanti; mumukṣubhir
jijñāsitatvāt. tatra trividham duḥkham heyam; tad-atyanta-nivṛttir hānam;
prakṛti-puruṣa-saṃyoga-dvārā cā 'viveko heya-hetuḥ; viveka-khyātis tu
hāno-'pāya iti. vyūha-ṣaḍdena cāi 'ṣām upakaraṇa-saṃgrahaḥ.

tatra cā 'dau phalatvenā 'bhyarhitam hānam tat-pratīyogi-vidhayāi 'va 30
ca heyam pratipādayiṣyan ṣāstra-kāraḥ ṣiṣyā-'vadhānāya ṣāstrā-'rambham
pratijānīte:

atha trividha-duḥkhā-'tyanta-nivṛttir atyanta-puruṣārthaḥ. 1.

atha-ṣaḍdo 'yam necāraṇa-mātreṇa maṅgala-rūpaḥ. ata eva “maṅgalā-
'caraṇam ṣiṣṭā-'cārāḍ” iti svayam eva pañcamā-'dhyāye vakṣyati. arthas 35
tv atrā 'tha-ṣaḍdasyā 'dhikāra eva; praṇā-'nantaryā-'dīnām puruṣārthena
sahā 'nvayā-'sambhavāt; jñānā-'dy-ānantaryasya ca sūtrāṇi eva vakṣya-
māpatayā tat-pratipādana-vāiyarthayāt; adhikāra-bhinnā-'rthatve ṣāstrā-

- 'rambha-pratiññā-'dy-alābha-prasaṅgāc ca. tasmāt puruṣārthasyo 'pakramo-
'pasamhāra-darṣanād adhikārā-'rthatvam evo 'citam. "tad-ucchittiḥ puru-
ṣārtha" ity upasamhāro bhaviṣyati 'ti. adhikāraḥ cā 'dhikyena prādhān-
yena 'rambhaṇam. ārambhaḥ ca yady api sākṣāc chāstrasyāi 'va, tathā 'pi
5 tad-dvārā cāstrā-'rtha-tad-vicārayor api 'ti. tathā ca sādhanā-'dy-upakaraṇa-
sahito yathokta-puruṣārtho 'dhikṛtaḥ, prādhānyena nirūpayitum asmābhiḥ
prārabdha iti sūtra-vākyā-'rthaḥ. trividham ādhyātmikam ādhibhāutikam
ādhidāivikam ca duḥkham. tatrā 'tmānam sva-saṅghātam adhikṛtya
pravṛttam ity ādhyātmikam: cārīram mānasam ca. tatra cārīram vyādhy-
10 ādy-uttham, mānasam kāmā-'dy-uttham. tathā bhūtāni prāṇino 'dhikṛtya
pravṛttam ity ādhibhāutikam, vyāghra-corā-'dy-uttham. devān agni-vāy-
v-ādīn adhikṛtya pravṛttam ity ādhidāivikam, dāha-çitā-'dy-uttham iti vibhā-
gaḥ. yady api sarvam eva duḥkham mānasam, tathā 'pi mano-mātra-
janyatvā-'janyatvābhyām mānasatvā-'mānasatva-viṣeṣaḥ. eṣām trividha-
15 duḥkhānām yā 'tyanta-nivṛttiḥ sthūla-sūkṣma-sūdhāranyena niḥṣeṣato
nivṛttiḥ. so 'tyantaḥ paramaḥ puruṣārthaḥ, puruṣāṇām buddher iṣṭa ity
avāntara-vākyā-'rthaḥ. tatra sthūlam duḥkham vartamānā-'vastham, tac
ca dvitīya-kṣaṇād upari svayam eva naṅkṣyati; ato na tatra jñānā-'pekṣā;
atītam tu prāg eva naṣṭam iti na tatra sādhanā-'pekṣe 'ti pariṣeṣād anāgatā-
20 'vastha-sūkṣma-duḥkha-nivṛttir eva puruṣārthatayā prakṛte paryavasyati.
tathā ca Yoga-sūtram: "heyam duḥkham anāgatam" iti. nivṛttiḥ ca na
nāço, 'pi tv atītā-'vasthā; dhvaṅsa-prāgabdhāvayor atītā-'nāgatā-'vasthā-
svarūpatvāt; sat-kārya-vādidbhir abhāvā-'naṅgikārāt. «nanu kadācid apy
avartamānam anāgatam duḥkham aprāmāṇikam; ataḥ kha-puṣpa-nivṛtti-
25 vat tan-nivṛtter na puruṣārthatvam yuktam» iti. māi 'vam! sarvatra hi
sva-sva-kārya-janana-çaktir yāvad-dravya-sthāyinī 'ti Pātañjale siddham;
dāhā-'di-çakti-çūnyasyā 'gny-ādeḥ kvāpy adarṣanāt. sū ca çaktir anāgatā-
'vastha-tat-tat-kārya-rūpā; iyam eva co 'pādāna-kāraṇa-svarūpa-yogyate 'ty
api gīyate. ato yāvac citta-sattā, tāvad evā 'nāgata-duḥkha-sattā 'numīyate;
30 tan-nivṛttiḥ ca puruṣārtha iti. jīvan-mukti-daçāyām ca prārabdha-karma-
phalā-'tiriktānām duḥkhānām anāgatā-'vasthānām bijā-'khyānām dāho,
videha-kāivalye tu cittaena saha vināça ity avāntara-viṣeṣaḥ. bijā-dāhaḥ cā
'vidyā-sahakārya-uccheda-mātram; jñānasyā 'vidyā-mātro-'cchedakatvasya
loke siddhatvāt. ata eva cittaena sahāi 'va duḥkhasya nāçaḥ; jñānasya
35 sākṣād duḥkhā-'di-nāçakatve pramāṇā-'bhāvād iti.

«nanu tathā 'pi duḥkha-nivṛttir na puruṣārthaḥ sambhavati; duḥ-
khasya citta-dharmatvenā puruṣe tan-nivṛtty-asambhavāt; duḥkha-nivṛtti-
çabdasya duḥkhā-'nutpādā-'rthakatve 'pi puruṣe tasya nitya-siddhatvāt.
yat tu (kaṇṭha-cūmīkara-vat siddhe 'py asiddhatva-bhramāt puruṣārthatā
40 syād) iti, tan na; evam api pumān nirduḥkha iti çravaṇa-manano-'ttaram
duḥkha-hānā-'rtham nididhyāsanā-'dau pravṛtty-anupapatteḥ. bahv-āyāsa-

sādhye hy upāye phala-niṣcayād eva pravṛttir bhavati; prakṛte tu śravaṇa-
mananābhyāṁ siddhatva-jñānān nā 'prāmānya-jñānā-'nāskanditā phalasyā
'siddhatva-niṣcayo 'stī 'ti. kiṁ ca bhavatu kadācid bhramā-'dinā puruṣe-
'cchā-viṣayatvaṁ duḥkhā-'bhāvasya; ṣṛutis tu moha-nācinī katharṁ sid-
dhasya phalatvam pratipādayet: "tarati ṣokam ātma-vid," "vidvān harṣa- 5
ṣokāu jahātī" 'ty-ādir' iti?

atro 'cyate: "na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas
tad-yogād ṛta" iti heya-hetv-avadhāraka-sūtrenāi 'vā 'yam pūrva-pakṣaḥ
samādhāsyate. tathā hi, pratibimba-rūpeṇa puruṣe 'pi sukha-duḥkhe staḥ;
anyathā taylor bhogyatvā-'nupapatteḥ. sukhā-'di-grahanaṁ hi bhogo, 10
grahanaṁ ca tad-ākāratā. sū ca kūṣastha-citāu buddher arthā-'kāra-vat
pariṇāmo na sambhavatī 'ty agatyā pratibimba-svarūpatāyām eva pary-
avasyati. ayam eva buddhi-vṛtti-pratibimbo "vṛtti-sārūpyam itaratre" 'ti
Yoga-sūtreṇo 'ktaḥ. "sattve tu tapyamāne tad-ākārā-'nurodhī puruṣo 'py
anu-tapyata iva dṛṣyata" iti Yoga-bhāṣye ca tad-ākārā-'nurodha-ṣabdena 15
viśiṣyāi 'va tāpā-'di-duḥkhasya pratibimba uktaḥ. ata eva ca puruṣasya
buddhi-vṛtty-uparāge sphaṭikam dṛṣṭāntaṁ sūtra-kāro vakṣyati "kusuma-
vac ca manir" iti. vedāntibhir api cetane 'dhyastatayāi 'va dṛṣya-bhānam
ucyate; sa cā 'dhyāsaḥ pratibimbaṁ vinā na ghaṭeta; jñāna-mātrasyā
'dhyāsatva ātmāṣrayāt: adhyāśaj jñānaṁ, jñānaṁ eva cā 'dhyāsa iti. tad 20
etat smaryate 'pi:

"tasmiṁś cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;

imāś tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

atra hi dṛṣṭi-ṣabdo buddhi-vṛtti-sāmānya-paro, yukti-sāmyāt. pratibimbaḥ
ca tat-tad-upādhiṣu bimbā-'kāraḥ citta-pariṇāma iti. tasmāt pratibimba- 25
rūpeṇa puruṣe duḥkha-sambandho bhogā-'khyo 'sti. atas tenāi 'va rūpeṇa
tan-nivṛtteḥ puruṣārthatvaṁ yuktaṁ. ata eva duḥkham mā bhuñjīye 'ti
prārthanā 'py ā-pāmaraṁ dṛṣyate. tac ca duḥkha-bhoga-nivṛtteḥ puru-
ṣārthatvam anya-ṣeṣatayā na sambhavatī 'ti sūi 'va svataḥ puruṣārthaḥ;
duḥkha-nivṛttis tu kaṇṭakā-'di-nivṛtti-vat tādarthyaena, na svataḥ puru- 30
ṣārthaḥ. evaṁ sukham api na svataḥ puruṣārthaḥ, kiṁ tu tad-bhoga eva.
tad idaṁ duḥkha-bhoga-nivṛtteḥ puruṣārthatvaṁ Yoga-bhāṣye Vyāsa-devāir
uktaṁ: "tasmin nivṛtte puruṣaḥ punar idaṁ tāpa-trayaṁ na bhuñkta" iti.
ataḥ ṣṛutāv api duḥkha-nivṛtteḥ puruṣārthatvaṁ viṣayatā-sambandhenāi
'va bodhyam. tad etad Yogavārttike prapañcitam asmābhir iti dik. tad 35
evam anena sūtreṇa vyūha-dvayaṁ saṁkṣepeṇo 'ddiṣṭaṁ, vistaras tv
anayoḥ paṇḍād bhavite 'ti.

ataḥ paraṁ vakṣyamāṇasya hāno-'pāya-vyūhasyā 'kāṅkṣā-'rthaṁ tad-
itāreṣāṁ hāno-'pāyatvam pratyācāṣṭe sūtra-jātena:

na dr̥ṣṭāt tat-siddhir, nivṛtte 'py anuvṛtti-dar̥ṣanāt. 2.

lāukikād upāyād dhanā-'der atyanta-duḥkha-nivṛtti-siddhir nā 'sti. kutah? dhanā-'dinā duḥkhe nivṛtte paçcād dhanā-'di-kṣaye punar api duḥkhā-'nuvṛtti-dar̥ṣanād ity arthaḥ. tathā ca çrutiḥ "amṛtatvasya tu nā
5 'çā 'sti vittene" 'ty-ādih.

« nanv evaṃ dhanā-'dy-arjanasya kuñjara-çāuca-vad duḥkhā-'nivartakatve katham tatra pravṛttiḥ? » tatrā 'ha :

prātyahika-kṣut-pratikāra-vat tat-pratikāra-ceṣṭanāt puruṣārthatvam. 3.

10 dr̥ṣṭa-sādhana-janyāyām duḥkha-nivṛttāv atyanta-puruṣārthatvam eva nā 'sti, yathā-katham-cit puruṣārthatvaṃ tv asty eva. kutah? prātyahikasya kṣud-duḥkhasya nirākarana-vad eva tena dhanā-'dinā duḥkha-nirākaranasya ceṣṭanād anveṣaṇād ity arthaḥ. ato dhanā-'dy-arjane pravṛttir upapadyata iti bhāvaḥ. kuñjara-çāuca-'dikam apy āpāta-duḥkha-nivarta-
15 katayā manda-puruṣārtho bhavaty eve 'ti.

sa ca dr̥ṣṭa-sādhana-jo manda-puruṣārtho vijñāir heya ity āha :

sarvā-'sambhavāt sambhave 'pi sattā-'sambhavād dheyah pramāṇa-kuçalāih. 4.

sa ca dr̥ṣṭa-sādhana-jo duḥkha-pratikāro duḥkhā-'duḥkha-viveka-çāstrā-
20 'bhijñāir heyo duḥkha-pakṣe nikṣepaṇīyah. kutah? sarvā-'sambhavāt sarva-duḥkheṣu dr̥ṣṭa-sādhanāih pratikārā-'sambhavāt. yatrā 'pi sambhavas, tatrā 'pi pratigraha-pāpā-'dy-uttha-duḥkhā-'vaçyakatvam āha : sambhave 'pī 'ti ; sambhave 'pi dr̥ṣṭo-'pāya-nāntariyakā-'di-duḥkha-samparkā-'vaçyam-bhāvād ity arthaḥ. tathā ca Yoga-sūtram : "pariṇāma-tāpa-saṃskāra-
25 duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti.

« nanu dr̥ṣṭa-sādhana-janye sarvasminn eva duḥkha-pratikāre duḥkha-sambheda-niyamo 'prayojakaḥ ; tathā ca smaryate :

"yan na duḥkheṇa sambhinnam na ca grastam anantaram
abhilāṣo-'panītam ca, tat sukham svaḥ-padā-'spadam" iti. »

30 tatrā 'ha :

utkarṣād api mokṣasya, sarvo-'tkarṣa-çruteḥ. 5.

dr̥ṣṭa-sādhana-'sādhyasya mokṣasya dr̥ṣṭa-sādhana-sādhyā-rājyā-'dibhya
utkarṣāt teṣu duḥkha-sattā-'vadhāryate ; api-çabdāt triguṇā-'tmakatvā-'der
api. mokṣasyo 'tkarṣe pramāṇam sarvo-'tkarṣa-çruter iti ; "na ha vāi
35 saçarīrasya sataḥ priyā-'priyayor apahatir asti ; açarīram vāva santam priyā-'priye na spr̥cata" ity-ādinaḥ videha-kāivalyasyo 'tkarṣa-çruter ity arthaḥ.

«nanu mā bhavatu dr̥ṣṭa-sādhanaṁ atyanta-duḥkha-nivṛttiḥ; adr̥ṣṭa-sādhanaṁ tu vāidika-karmaṇaḥ syāt; “apāma somam, amṛtā abhūme” ’ty-ādi-ṣṛuter» iti. tatrā ’ha:

aviṣeṣaḥ co ’bhayaḥ. 6.

ubhayor eva dr̥ṣṭā-dr̥ṣṭayor atyanta-duḥkha-nivṛtty-asādhakatve ya-
thokta-tad-dhetutve cā ’viṣeṣa eva mantavya ity arthaḥ. etad eva Kāri-
kāyām uktam:

“dr̥ṣṭavad ānuṣṛavikaḥ; sa hy aviṣuddhi-kṣayā-’tiṣaya-yukta” iti.

guror anuṣṛūyata ity anuṣṛavo vedah; tad-vihita-yāgā-’dir ānuṣṛavikaḥ.
sa dr̥ṣṭo-’pāya-vad evā ’viṣuddhyā hiṁsā-’di-pāpena vināci-sūtiṣaya-phala-
katvena ca yukta ity arthaḥ. «nanu vāidha-hiṁsāyāḥ pāpa-janakatve
balavad-anīṣṭā-nanubandhī-’ṣṭa-sādhana-tva-rūpasya vidhy-arthasyā ’nupa-
pattir» iti cen, na; vāidha-hiṁsā-janyā-’niṣṭasye ’ṣṭo-’tpatti-nāntariyakatvene
’ṣṭo-’tpatti-nāntariyaka-duḥkhā-’dhika-duḥkhā-janakatva-rūpasya balavad-
anīṣṭā-nanubandhitvasya vidhy-aṅgasyā ’kṣateḥ. yat tu «vāidha-hiṁsā-
’tirikta-hiṁsāyā eva pāpa-janakatvam» iti, tad asat; saṁkoce pramāṇā-
’bhāvāt; Yudhiṣṭhirā-’dīnām sva-dharme ’pi yuddhā-’dau jūāti-vadhā-’di-
pratya-vāya-parihārāya prāyaścitta-ṣṛavaṇāc ca;

“tasmād yāsyāmy ahaṁ, tūta, dr̥ṣṭve ’maṁ duḥkha-saṁnidhim
trayī-dharmam adharmā-’dhyam kimpāka-phala-saṁnibham”

20

iti Mārkaṇḍeya-vacanāc ca. “ahiṁsan sarva-bhūtāny anyatra tīrthebhya”
iti ṣṛutis tu vāidhā-’tirikta-hiṁsā-nivṛtter iṣṭa-sādhana-tvam eva vakti, na tu
vāidha-hiṁsāyā anīṣṭa-sādhana-tvā-’bhāvam apī ’ty-ādikam Yogavārttike
draṣṭavyam iti dik.

“na karmaṇā na prajāyā dhanena, tyāgenāi ’ke amṛtatvam ānaṣur” iti, 25

“tam eva viditvā ’ti mṛtyum eti, nā ’nyaḥ panthā vidyate ’yanāye”

’ty-ādi-ṣṛuti-virodhena tu soma-pānā-’dibhir amṛtatvaṁ gāuṇam eva man-
tavyam;

“ā-bhūta-samplavaṁ sthānam amṛtatvaṁ hi bhāṣyata”

iti Viṣṇupurāṇāt.

30

tad evaṁ dr̥ṣṭā-dr̥ṣṭo-’pāyayoh sākṣāt-parama-puruṣārthā-’sādhana-tve
sādhite tad-upāyā-’kāṅkṣāyām viveka-jñānam upāyo vaktavyaḥ. tatra
viveka-jñānam avivekā-’khyā-duḥkha-hetū-’ccheda-dvārāi ’va hāno-’pāya ity
āṣayenā ’dāv avivekam eve ’tara-pratiṣedhena heya-hetutayā pariṣeṣayati
praghaṭṭakena;

35

na svabhāvato baddhasya mokṣa-sādhano-’padeṣa-vidhiḥ. 7.

duḥkhā-’tyanta-nivṛtter mokṣatvasyo ’ktatayā bandho ’tra duḥkha-yoga
eva. tasya bandhasya puruṣe na svābhāvikatvaṁ vakṣyamāṇa-lakṣaṇam asti,

yato na svābhāvato baddhasya mokṣāya sādhanō-'padeṣasya ṣrāutasya vi-
dhir anuṣṭhānaṁ niyojyānāṁ ghaṭate. na hy agneḥ svābhāvikād āuṣṇyān
mokṣaḥ sambhavati; svābhāvikasya yāvad-dravya-bhāvitvād ity arthaḥ.
tad uktam Īṣvara-gītāyām :

- 5 “yady ātmā malino 'svaccho vikārī syāt svābhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-ṣatāir apī ” 'ti.

yasmin sati kāraṇa-vilambād vilambo yasyo 'tpattāu na bhavati, tasya tat
svābhāvikam iti svābhāvikatva-lakṣaṇam.

- « nanu sarvado 'palambhā-'patter duḥkhasya svābhāvikatva-ṣaṅkāi 'va
10 nāstī » 'ti cen, na; triguṇā-'tmakatvena cittasya duḥkha-svābhāvatve 'pi
sattvā-'dhikyenā 'bhībhavāt sadā duḥkhā-'nupalabdhi-vad ātmano-'pi tad-
anupalabdhi-sambhavāt; duḥkha-svābhāvikatva-vādibhir bāuddhāiḥ citta-
syāi 'vā 'tmatū-'bhyupagamāo ca. « athāi 'vam ātma-nāṣād eva mokṣo 'stv »
iti cen, na; aham baddho vimuktaḥ syām iti bandha-sāmānādhikaraṇyenāi
15 'va mokṣasya puruṣārthatvād iti.

« bhavatv ananuṣṭhānaṁ, tena kim? » ity ata āha :

svābhāvasyā 'napāyitvād ananuṣṭhāna-lakṣaṇam aprāmāṇyam. 8.

svābhāvasya yāvad-dravya-bhāvitvān mokṣā-'sambhavena tat-sādhanō-
'padeṣṭr-ṣruter ananuṣṭhāna-lakṣaṇam aprāmāṇyaṁ syād ity arthaḥ.

- 20 « nanu ṣruti-balād evā 'nuṣṭhānaṁ syāt? » tatrā 'ha :

nā 'ṣakyo-'padeṣa-vidhir, upadiṣṭe 'py anupadeṣaḥ. 9.

nā 'ṣakyāya phalāyo 'padeṣasyā 'nuṣṭhānaṁ sambhavati, yata upadiṣṭe
'pi vihite 'py aṣakyasyo 'pāye sa upadeṣo na bhavati, kim tū 'padeṣū-'bhāsa
eva; bādhitam arthaṁ vedo 'pi na bodhayati 'ti nyāyād ity arthaḥ.

- 25 atra ṣaṅkate :

ṣukla-ṣaṭa-vad bīja-vac cet, 10.

- « nanu svābhāvikasyā 'py apāyo dṛṣyate, yathā ṣukla-ṣaṭasya svābhā-
vikam ṣaṅklyam rāgenā 'panīyate, yathā ca bījasya svābhāviky apy aṅkura-
ṣaktir agninā 'panīyate; ataḥ ṣukla-ṣaṭa-vad bīja-vac ca svābhāvikasya
30 bandhasyā 'py apāyaḥ puruṣe sambhavati 'ti tadvad eva tat-sādhanō-
'padeṣaḥ syād » iti ced ity arthaḥ.

samādhatte :

ṣakty-udbhavā-'nuddbhavābhyām nā 'ṣakyo-'padeṣaḥ. 11.

- ukta-dṛṣṭāntayor api nā 'ṣakyāya svābhāvikā-'pāyāyo 'padeṣo lokānām
35 bhavati. kutaḥ? ṣakty-udbhavā-'nuddbhavābhyām. dṛṣṭānta-dvaye hi

çāuklyā-'der āvirbhāva-tirobhāvāv eva bhavataḥ, na tu çāuklyā-'ñkura-
çaktyor apāyo bhavati; rajakā-'di vyāpārāir yogi-saṃkalpā-'dibhiḥ ca
rakta-paṭa-bhrṣṭa-bījayoḥ punaḥ çāuklyā-'ñkuraçakty-āvirbhāvād ity arthaḥ.
« nanv evam puruṣe 'pi duḥkha-çakti-tirobhāva eva mokṣo 'stv » iti cen,
na; duḥkhā-'tyanta-nivṛtter eva loke puruṣārthatvā-'nubhavāc chruti- 6
smṛtyoḥ puruṣārthatva-siddheḥ ca, na tu drṣṭāntayor iva tirobhāva-mātrasye
'ti. kiṃ ca duḥkha-çakti-tirobhāva-mātrasya mokṣatve kadācid yogī-'çvara-
saṃkalpā-'dinā çakty-udbhavasya bhrṣṭa-bījeṣv iva mukteṣv api sambhavenā
'nirmokṣā-'pattir iti.

svabhāvato bandhaṃ nirākṛtya nimittebhyo 'pi bandham apākaroti 10
sūtra-jātena. puruṣe duḥkhasya nāimittikatve 'pi jñānā-'dy-upāyo-'chedya-
tvam na ghaṭeta; anūgatā-'vastha-sūkṣma-duḥkhasya yāvad-dravya-bhāvi-
tvād ity āçayena nāimittikatvam nirākriyate.

na kāla-yogato, vyāpino nityasya sarva-sambandhāt. 12.

nā 'pi kāla-sambandha-nimittakaḥ puruṣasya bandhaḥ. kutaḥ? vyāpino 15
nityasya kālasya sarvā-'vacchedena sarvadā muktā-'mukta-sakala-puruṣa-
sambandhāt; sarvā-'vacchedena sadā sakala-puruṣāṇām bandhā-'patter ity
arthaḥ. atra ca prakaraṇe kāla-deça-karmā-'dinām nimittatva-sāmānyam
nā 'palapyate; çruti-smṛti-yuktibhiḥ siddhatvāt; kiṃ tu yaṃ nāimittikatvam
pūkaja-rūpā-'di-van nimitta-janyatvam, tad eva bandhe pratiśidhyate, pu- 20
ruṣe bandhasyāu 'pādhikatvā-'bhyupagamāt. « nanu kālā-'di-nimittakatve
'pi sahakāry-antara-sambhavā-'sambhavābhyām vyavasthā syād » iti ced,
evam sati yat-saṃyoge saty avaçyam bandhas, tatrāi va sahakāriṇi lāgha-
vād bandho yuktaḥ; puruṣe bandha-vyavahārasyāu 'pādhikatvenā 'py
upapatter iti kṛtaṃ nāimittikatvene 'ti. 25

na deça-yogato 'py asmāt. 13.

deça-yogato 'pi na bandhaḥ. kutaḥ? asmāt pūrva-sūtro-'ktān muktā-
'mukta-sarva-puruṣa-sambandhāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

nā 'vasthāto, deha-dharmatvāt tasyāḥ. 14.

saṃghāta-viçeṣa-rūpatā-'khyā deha-rūpā yā 'vasthā, na tan-nimittato 30
'pi puruṣasya bandhaḥ. kutaḥ? tasyā avasthāyā deha-dharmatvāt; acetana-
dharmatvād ity arthaḥ. anya-dharmasya sāksād anya-bandhakatve 'tipra-
saṅgāt; muktasyā 'pi bandhā-'patter ity arthaḥ.

« nanu puruṣasyā 'py avasthāyām kim bādhakam? » tatrā 'ha:

asaṅgo 'yam puruṣa iti. 15.

iti-çabdo hetv-arthe. puruṣasyā 'saṅgatvād avasthāyā deha-mātra-

dharmatvam iti pūrva-sūtreṇā 'nvayaḥ. puruṣasyā 'vasthā-rūpa-vikāra-
svīkāre vikāra-hetu-saṃyogā-'khyāḥ saṃgaḥ prasajyete 'ti bhāvaḥ. asaṃgatve
ca ṣṛtiḥ: "sa yad atra kiṃcit paçyaty, ananvāgatas tena bhavati; asaṃga-
hy ayam puruṣa" iti. saṃgaḥ ca saṃyoga-mātram na bhavati; kāla-deṣa-
5 sambandhasya pūrvam uktatvāt; ṣṛti-smṛtiṣu padma-pattra-stha-jalene 'va
padma-patrasya 'saṃgatāyāḥ puruṣā-'saṃgatāyām dṛṣṭāntatā-çravaṇāc ca.

na karmanā, 'nya-dharmatvād atiprasakteç ca. 16.

na vihitā-niṣiddha-karmanā 'pi puruṣasya bandhaḥ; karmanām anātma-
dharmatvāt; anya-dharmena sāksād anyasya bandhe ca muktasyā 'pi
10 bandhā-'patteḥ. «nanu sva-svo-'pādhi-karmanā bandhā-'ūgīkāre nā 'yam
doṣa» ity āçayena hetv-antaram āha: atiprasakteç ce 'ti. pralayā-'dāv api
duḥkha-yoga-rūpa-bandhā-'patteç ce 'ty arthaḥ. saḥakāry-antara-vilambato
vilamba-kalpanam ca prāg eva nirākṛtam "na kāla-yogata" ity-ādi-sūtra iti.

«nanv evam duḥkha-yoga-rūpo 'pi bandhaḥ karma-sāmānādhikaranyā-
15 'nurodhena cittasyāi 'vā 'stu; duḥkhasya citta-dharmatāyāḥ siddhatvāc ca.
kim-artham puruṣasyā 'pi kalpyate bandha?» ity āçāṅkāyām āha:

vicitra-bhogā-'nupapattir anya-dharmatve. 17.

duḥkha-yoga-rūpa-bandhasya citta-mātra-dharmatve vicitra-bhogā-'n-
upapattiḥ. puruṣasya hi duḥkha-yogam vinā 'pi duḥkha-sāksāt-kārā-'khyā-
20 bhoga-svīkāre sarva-puruṣa-duḥkhā-'dīnām sarva-puruṣa-bhogyatā syān,
niyāmakā-'bhāvāt. tataç cā 'yam duḥkha-bhoktā 'yam ca sukha-bhokte
'ty-ādi-rūpa-bhoga-vāicitryam no 'papadyete 'ty arthaḥ. ato bhoga-vāicitryo-
'papattaye bhoga-niyāmakatayā duḥkhā-'di-yoga-rūpo bandhaḥ puruṣe 'pi
svīkāryaḥ. sa ca puruṣe duḥkha-yogaḥ pratibimba-rūpa eve 'ti prāg evo
25 'ktam. pratibimbaç ca svo-'pādhi-vṛtter eva bhavati 'ti na sarva-puruṣam
sarva-duḥkha-bhoga iti bhāvaḥ. citta-vṛtti-bodhe puruṣasyā 'nādiḥ sva-
svāmi-bhāvaḥ sambandho hetur iti Yoga-bhāṣyād ayaṃ siddhāntaḥ siddhaḥ.
citte ca puruṣasya svatvam sva-bhukta-vṛtti-vāsanā-vattvam iti. yat tu
<cittasyāi 'va bandha-mokṣāu, na puruṣasye> 'ti ṣṛti-smṛtiṣu gīyate, tad
30 bimba-rūpa-duḥkha-yoga-rūpam pāramārthikam bandham ādāya bodhyam.

sāksāt-prakṛti-nimittakatvam api bandhasyā 'pākaroti:

prakṛti-nibandhanāc cen, na, tasyā api pāratantryam. 18.

«nanu prakṛti-nimittād bandho bhavaty» iti cen, na, yatas tasyā api
bandhakatve saṃyoga-pāratantryam uttara-sūtre vakṣyamāṇam asti. saṃ-
25 yoga-viçeṣam vinā 'pi bandhakatve pralayā-'dāv api duḥkha-bandha-pra-
saṃgād ity arthaḥ.

prakṛti-nibandhanā ced iti pāṭhe tu prakṛti-nibandhanā ced baddhate
'ty arthaḥ.

ato yat-para-tantrā prakṛtir bandha-kāraṇam sambhavet, tasmād eva saṃyoga-viṣeṣād āupādhiko bandho, 'gni-saṃyogāj jalāu-ṣṇya-vad iti sva-siddhāntam anenāi 'va prasaṅgenā 'ntarāla evā 'vadhārayati :

na nitya-ṣuddha-buddha-mukta-svabhāvasya tad-yogas tad-yogād
rte. 19.

5

tasmāt tad-yogād rte prakṛti-saṃyogaṃ vinā na puruṣasya tad-yogo bandha-samparko 'sti; api tu tata eva bandhaḥ. bandhasyāu-'pādhikatva-lābhāya nañ-dvayena vakro-'ktiḥ. yadi hi bandhaḥ prakṛti-saṃyoga-janyaḥ syāt pākaja-rūpa-vat, tadā tadvad eva tad-viyoge 'py anuvarteta. na ca dvitīya-kṣaṇā-'der duḥkha-nāçakatvaṃ kalpyam; kāraṇa-nāçasya kūr्या- 10 nāçakatāyāḥ klptatvena tenāi 'vo 'papattāy asmābhis tad-akalpanāt. vṛttir hi duḥkhā-'der upādānam. ato dīpa-çikhā-vat kṣaṇa-bhañgurūyā vṛtter āçu-vināçitvenāi 'va tad-dharmāṇāṃ duḥkhe-'cehā-'dīnām āçu-vināçāḥ sambhavatī 'ti. ataḥ prakṛti-viyoge bandhā-'bhāvād āupādhika eva bandho, na tu svābhāviko nāimittiko ve 'ti. tathā saṃyoga-nivṛttir eva sākṣād 15 dhāno-'pāya ity api vakro-'kti-phalam. tathā ca smṛtiḥ :

“yathā jvalad-grhā-'çliṣṭa-grhaṃ vicchidya rakṣyate,
tathā sadoṣa-prakṛti-vicchinno 'yam na çocati” 'ti.

vāiṣeṣikāṇāṃ iva pāramārthiko duḥkha-yoga iti bhramo mā bhūd ity etad-arthaṃ nitye 'ty-ādi. yathā svabhāva-ṣuddhasya sphaṭikasya rūga- 20 yogo na japā-yogaṃ vinā ghaṭate, tathāi 'va nitya-ṣuddhā-'di-svabhāvasya puruṣasyo 'pādhi-saṃyogaṃ vinā duḥkha-saṃyogo na ghaṭate; svato duḥkhā-'dy-asambhavād ity arthaḥ. tad uktāṃ Sāure :

“yathā hi kevalo raktaḥ sphaṭiko lakṣyate janāiḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa” iti.

25

nityatvaṃ kālā-'navacchinnavatvaṃ, ṣuddhā-'di-svabhāvatvaṃ ca nitya-ṣuddhatvā-'dikam. tatra nitya-ṣuddhatvaṃ sadā-pāpa-puṇya-çūnyatvaṃ, nitya-buddhatvaṃ alupta-cid-rūpatvaṃ, nitya-mukhatvaṃ sadā-pāramārthika-duḥkhā-'yuktatvaṃ. pratibimba-rūpa-duḥkha-yogas tv apāramārthiko bandha iti bhāvaḥ. ātmano nitya-ṣuddhatvā-'dāu ca çrutir “ayam ātmā 30 san-mātro nityaḥ ṣuddho buddhaḥ satyo mukto nirañjano vibhur” ity-ādiḥ. «nany asya manana-çāstratvād atrā 'rthe yuktir api vaktavye» 'ti cet, satyam. na tad-yogas tad-yogād rta ity anena nitya-ṣuddhatvā-'dāu yuktir apy uktāi 'va. tathā hy ātmano nityatva-vibhutvā-'dikam tāvan nyāyā-'di-darçaneṣv eva sādhitam. tatra nityasya vibhor ātmano yad-yogaṃ vinā 35 duḥkhā-'dy-akhila-vikārūir yogo na bhavati, tasyāi 'vā 'ntaḥkaraṇasya sarva-sammata-kāraṇasya tad-upādāna-kāraṇatvaṃ eva yuktāṃ lāghavāt; sarva-vikāreṣv antaḥkaraṇasyāi 'vā 'nvaya-vyatirekābhyāṃ ca. na punar antar-vikāreṣu manaso nimittatvaṃ ātmanaç co 'pādānatvaṃ yuktam;

kāraṇa-dvaya-kalpane gūravāt. « nanv ahaṃ sukhī duḥkhī karomī 'ty-
ādy-anubhavad ātmano vikāro-'pādānatva-siddhir » iti cen, na; ahaṃ gāura
ity-ādi-bhrama-ṣatā-'ntahpātītvenā 'prāmānya-ṣaṅkā-'skanditatayo 'kta-pra-
tyakṣāṇām ukta-tarkā-'nugṛhitā-'numānā-'pekṣayā durbalatvāt. ātmanaḥ
6 cin-mātratve tu yuktir agre vakṣyata iti dik. asya sūtrasyāi 'va 'rthah
Kārikayā 'py uktaḥ :

“ tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsina ” iti.

kartṛtvam atra duḥkhitvā-'di-sakala-vikāro-'palakṣaṇam. tathā Yoga-sūtre
10 'py asya sūtrasyāi 'vā 'rtha uktaḥ : “ draṣṭṛ-dṛṣṭayoh saṃyogo heya-hetur ”
iti; Gītāyām ca :

“ puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān ” iti.

prakṛti-sthaḥ prakṛtāu saṃyuktaḥ. tathā ca ṣrutāv api :

“ ātme-'ndriya-mano-yuktam bhokte 'ty āhur manīṣiṇa ” iti.

15 na ca « kālā-'di-vad eva prakṛti-saṃyogo 'pi muktā-'mukta-puruṣa-
sādhūraṇatayā katham bandha-hetur » iti vācyam; janmā-'para-nāmnah
sva-sva-buddhi-bhāvā-'panna-prakṛti-saṃyoga-viṣeṣasyāi 'vā 'tra saṃyoga-
ṣabdā-'rthatvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātavāt; buddhi-vṛtty-
upādhiṇāi 'va puruṣe duḥkha-yogāc ca. vāiṣeṣikā-'di-vad eva bhoga-
20 janakatā-'vacchedakatvenā 'ntahkaraṇa-saṃyoge vāijātyam cā 'smābhir api
'ṣtam. ato na suṣupty-ādāu bandha-prasaṅgaḥ. svatvam ca sva-bhukta-
vṛtti-vāsanā-vattvam. yat-kiṃcid-vṛtti-tat-saṃskāra-pravāho 'py anādir;
ataḥ sva-svāmi-bhāva-vyavasthitiḥ. kaṇeiti tu « prakṛti-puruṣayoh saṃyogā-
'ṅgikāre puruṣasya pariṇāma-saṅgāu prasajyeyātām; ato 'trā 'viveka eva
25 yogā-ṣabdā-'rtho, na tu saṃyoga » iti. tan na; “ tad-yogo 'py avivekā ”
iti sūtreṇā 'vivekasya yoga-hetutāyā eva sūtra-kāreṇa vakṣyamāṇatvāt;
“ sva-svāmi-ṣaktyoh svarūpo-'palabdhi-hetuḥ saṃyogas, ” “ tasya hetur
avidye ” 'ti sūtrābhyām Pātañjale 'pi saṃyoga-hetutvasyāi 'vā 'vidyāyā
uktatvāc ca. kiṃ ca vivekā-'bhāva-rūpasyā 'vivekasya saṃyogatve pralayā-
30 'dāv api prakṛti-puruṣa-saṃyoga-sattvena bhogā-'dy-āpattiḥ. mithyājñāna-
rūpasyā 'vivekasya ca saṃyogatve ātmā-'ṣrayaḥ; pum-prakṛti-saṃyogasyā
'jñānā-'di-hetutvād iti. tasmād avivekā-'tirikto yogo vaktavyaḥ; sa ca
saṃyoga evā, 'nyasyā 'prāmāṇikatvāt. saṃyogaḥ ca na pariṇāmaḥ; sāmānya-
guṇā-'tirikta-dharmo-'tpattyāi 'va pariṇāmitva-vyavahārāt; anyathā kūṭa-
35 sthasya sarvagatatva-rūpa-vibhūtvā-'nupapatteḥ. nā 'pi saṃyoga-mātram
saṅgaḥ; pariṇāma-hetu-saṃyogasyāi 'va saṅga-ṣabdā-'rthatāyā uktatvād iti.
« nanu tathā 'pi katham vibhvoḥ prakṛti-puruṣayor mahad-ādi-hetur anityaḥ
saṃyogo ghaṭata » iti cen, na; prakṛteḥ paricchinā-'paricchinna-trivīdha-
guṇa-samudāya-rūpatayā paricchinna-guṇā-'vacchedena puruṣa-saṃyogo-

'tpatteḥ sambhavāt; ṣrutī-smṛtī-siddhatvāt prakṛti-saṃyoga-kṣobhayaḥ iti. etac ca Yogavārtike prapañcitam asmābhiḥ. aparas tu «bhogyā-bhoktṛ-yogyatāi 'vā 'nayoḥ saṃyoga» ity āha. tad api na; yogyatāyā nityatve jñāna-nivartyatvā-'nupapatteḥ; anityatve kim aparāddham saṃyogena, pariṇāmitvā-'patteḥ samānatvāt? bhogyā-bhoktṛ-yogyatāyāḥ saṃyoga-rūpa- 5
tvasya sūtrā-'diṣv anuktatvenā 'prāmāṇikatvāc ce 'ti. tasmāt saṃyoga-
viśeṣa evā 'tra bandhā-'khyā-heya-hetutayā sūtra-kārā-'bhīpreta iti svayam
bandha-hetur avadhāritaḥ.

idānīm nāstikā-'bhīpretā api bandha-hetavo nirākartavyāḥ. tatra

“ṣaḍ-abhijño daṣa-balo 'dvaya-vādī vināyaka”

10

ity-Anuśāsanā-'di-siddhāḥ kṣaṇika-vijñānā-'tma-vādinō bāuddha-prabhedā
evam āhuḥ: «nā 'sti prakṛty-ādi bāhyaṃ vastu, yena tat-saṃyogād āpā-
dhikas tāttvikō vā bandhaḥ syāt; kim tu kṣaṇika-vijñāna-saṃtāna-mātram
advitīyaṃ tattvam; anyat sarvaṃ sāmṃvṛtikam, sāmṃvṛtiḥ cā 'vidyā mithyā-
jñānā-'khyā; tata eva bandha» iti. tathā ca tāir uktam: 16

“abhinno 'pi hi buddhy-ātmā viparyāsa-nidarśanāḥ
grāhya-grāhaka-saṃvitti-bhedavān iva lakṣyata” iti.

tan-matam ādāu nirākriyate:

nā 'vidyāto 'py, avastunā bandhā-'yogāt. 20.

api-ṣabdaḥ pūrvokta-kālā-'dy-apekṣayā. avidyāto 'pi na sāksād bandha- 20
yogo 'dvāita-vādinām; teṣāṃ avidyāyā apy avastutvena tayā bandhā-'nau-
cityāt. na hi svāpna-rajjvā bandhanam dṛṣṭam ity arthaḥ. «bandho 'py
avastava» iti cen, na; svayaṃ sūtra-kāreṇa nirākariṣyamānatvāt; vijñānā-
'dvāita-ṣravaṇo-'ttaram bandha-nivṛttaye yogā-'bhyāsā-'bhyupagama-vīro-
dhāc ca; bandha-mithyātva-ṣravaṇena bandha-nivṛtṭy-ākhyā-phala-siddhatva- 25
niṣṭayāt tad-artham bahv-āyāsa-sādhyā-yogā-'nuṣṭhānā-'sambhavād iti.

vastutve siddhānta-hāniḥ. 21.

yadi cā 'vidyāyā vastutvaṃ svīkriyate, tadā svā-'bhyupagatasyā 'vidyā-
'nṛtatvasya hānir ity arthaḥ.

vijātiya-dvāita-'pattiḥ ca. 22.

30

kim cā 'vidyāyā vastutve kṣaṇika-vijñāna-saṃtānād vijātiyaṃ dvāitam
prasajyeta; tac ca bhavatām anīṣṭam ity arthaḥ. saṃtānā-'ntaḥpātī-vyakti-
nām ānantiyāt sajātiya-dvāitam iṣyata eve 'ty āçayena vijātiye 'ti viśeṣaṇam.
«nanv avidyāyā api jñāna-viśeṣatvād avidyāyā 'pi katham vijātiya-dvāitam»
iti cen, na; jñāna-rūpā-'vidyāyā bandho-'ttarakālīnatayā vāsanā-rūpā-'vi- 35
dyāyā eva tāir bandha-hetutvā-'bhyupagamāt. vāsanā tu jñānād vijātiyāi

've 'ti. ebhiḥ ca sūtrair Brahma-mīmāṃsā-siddhānto nirākriyata iti bhramo
na kartavyaḥ; Brahma-mīmāṃsāyām kenā 'pi sūtreṇā 'vidyā-mātrato ban-
dhasyā 'nuktatvāt; "avibhāgo vacanād" ity-ādi-sūtrair Brahma-mīmāṃsāyā
abhipretasyā 'vibhāga-lakṣaṇā-'dvāitasyā 'vidyā-'di-vāstavatve 'py avirodhāc
5 ca. yat tu vedānti-bruvāṇām ādhunikasya māyā-vādasyā 'tra līṅgaṁ
dr̥ṣyate, tat teṣāṁ api vijñāna-vādy-ekadeṣitayā yuktam eva

"māyāvādam asac-chāstram pracchannam bāuddham eva ca
mayāi 'va kathitaṁ, devī, kalāu brāhmaṇa-rūpiṇe"

'ty-ādi-Padmapurāṇa-stha-Īśa-vākya-paramparābhyaḥ. na tu tad vedānta-
10 matam;

"vedā-'rtha-van mahā-śāstram māyāvādam avāidikam"

iti tad-vākya-ṣeṣād iti. māyā-vādinō 'tra ca na sākṣāt prativāditvaṁ,
vijātiye 'ti viṣeṣaṇa-vāiyarthiāt; māyā-vāde sajātiya-dvāitasyā 'py an-
abhyupagamād iti. tasmād atra prakaraṇe vijñāna-vādinām bandha-hetu-
15 vyavasthāi 'va sākṣān nirākriyate; anayāi 'va ca rītyā navīnānām api
pracchanna-bāuddhānām māyā-vādinām avidyā-mātrasya tucchasya bandha-
hetutvaṁ nirākṛtaṁ veditavyam. asman-mate tv avidyāyāḥ kūṭastha-
nīyatā-rūpa-pāramārthikatvā-'bhāve 'pi ghaṭā-'di-vad vāstavatvena vakṣya-
māṇa-saṁyoga-dvārū bandha-hetutve yathokta-bādhā-'navakāṇaḥ. evaṁ
20 yoga-mate brahma-mīmāṃsā-mate 'pi 'ti.

ṣaṅkate :

viruddho-'bhaya-rūpā cet. 23.

«nanu viruddhaṁ yad ubhayaṁ sad asac ca sad-asad-vilakṣaṇaṁ vā,
tad-rūpāi 'vā 'vidyā vaktavyā? ato na tayā pāramārthikā-'dvāita-bhaṅga »
25 iti ced ity arthaḥ. svayaṁ tu sad-asattvam prapañcasya yad vakṣyati, tatra
sattvā-'sattve vyaktā-'vyaktatva-rūpatvād viruddhe eva na bhavata iti
sūcayitum viruddha-pado-'pādānam.

pariharati :

na tādṛk-padārthā-'pratīteḥ. 24.

30 sugamam. api cā 'vidyāyāḥ sākṣād eva duḥkha-yogā-'khyā-bandha-
hetutve jñānenā 'vidyā-kṣayā-'nantaram prārabdha-bhogū-'nupapattiḥ;
bandha-paryāyasya duḥkha-bhogasya kāraṇa-nāṣād iti. asmad-ādi-mate tu
nā 'yam doṣaḥ; saṁyoga-dvārūi 'vā 'vidyā-karmā-'dīnām bandha-hetutvāt.
janmā-'khyāc ca saṁyogaḥ prārabdha-samāptiḥ vinā na naṣyati 'ti.

35 punaḥ ṣaṅkate :

na vayaṁ ṣaṭ-padārtha-vādinō vāiṣeṣikā-'di-vat. 25.

«nanu vāiṣeṣikā-'dy-āstika-van na vayaṁ ṣaṭ-ṣoḍaṣā-'di-niyata-padārtha-

vādinah. ato 'pratīto 'pi sad-asad-ātmakah sad-asad-vilakṣaṇo vā padārtho
'vidye 'ty abhyupeyam » iti bhāvaḥ.

pariharati :

anīyatatve 'pi nā 'yāuktikasya saṃgraho, 'nyathā bālo-'nmattā-
'di-samatvam. 26.

6

padārtha-niyamo mā 'stu, tathā 'pi bhāvā-'bhāva-virodhena yukti-virud-
dhasya sad-asad-ātmaka-padārthasya saṃgraho bhavad-vacana-mātrāc chi-
ṣyānām na sambhavati ; anyathā bālakā-'dy-uktasyā 'py ayāuktikasya
saṃgrahaḥ syād ity arthaḥ. ṣrutya-ādikaṃ cā 'sminn arthe sphuṭam nā
'sti ; yukti-virodhena ca saṃdigdha-ṣruter arthā-'ntara-siddhir iti bhāvaḥ. 10

“ nā 'sad-rūpā na sad-rūpā māyā nāi 'vo 'bhayā-'tmikā
sad-asadbhīyam anirvācyā mithyā-bhūtā sanātāni ”

'ty-ādi-Sāurā-'di-vākyānām tv ayam arthaḥ :

“ vikāra-jananīm māyām 'aṣṭa-rūpām ajām dhruvām ”

ity-ādi-ṣrutī-siddhā māyā-'khyā prakṛtiḥ paramārtha-satī na bhavati, pūrva- 15
pūrva-vikāra-rūpāḥ prati-kṣaṇam apāyāt ; nā 'pi paramārthā-'satī bhavaty,
artha-kriyā-kāritvena ṣaṣṭa-ṣṛṅga-vilakṣaṇatvāt ; nā 'pi tad-ubhayā-'tmikā
virodhāc ca. ataḥ sad-asadbhīyam anirvācyā saty eve 'ty asaty eve 'ti ca
nirdhāryo 'padeṣṭum aṣṭakā ; kim tu mithyā-bhūtā layā-'khyā-vyāvahārikā-
'sattva-vatī pariṇāmi-nityatā-rūpa-vyāvahārika-sattva-vatī ce 'ti. etac cā 20
'gre prapāṇicayīṣyāma iti dik. etat-prakaraṇo-'panyastāni ca sarvāṇy eva
dūṣaṇāny ādhunike 'pi māyā-vāde yojanīyāni.

apare nāstikā āhuḥ : « kṣaṇikā bāhya-viṣayāḥ santi, teṣāṃ vāsanayā
jīvasya bandha » iti. tad api dūṣayati :

nā 'nādi-viṣayo-'parāga-nimittako 'py asya. 27.

25

asyā 'tmanaḥ pravāha-rūpeṇā 'nādir yā viṣaya-vāsanā, tan-nimittako
'pi bandho na sambhavati 'ty arthaḥ.

nimittato 'py asye 'ti pāṭhas tu samīcīnaḥ.

atra hetum āha :

na bāhyā-'bhyantarayor uparañjyo-'parañjaka-bhāvo 'pi, deṣa- 30
vyavadhānāt, Sṛghna-stha-Pāṭaliputra-sthayor iva. 28.

tan-mate paricchinno dehā-'nta-stha evā 'tmā. tasyā 'bhyantarasya na
bāhya-viṣayeṇa saho 'parañjyo-'parañjaka-bhāvo 'pi sambhavati. kutaḥ ?
Sṛghna-stha-Pāṭaliputra-sthayor iva deṣa-vyavadhānāt ity arthaḥ. saṃ-
yoge saty eva hi vāsanā-'khyā uparāgo dṛṣṭaḥ ; yathā mañjiṣṭhā-vastrayor, 35
yathā vā puṣpa-sphaṭikayor iti.

api-çabdena sva-mate 'pi saṃyogā-'bhāvā-'dih samuccīyate.—Srughna-Pāṭaliputrāu viprakṛṣṭāu deça-viçeṣāu.

« nanu bhavatām indriyāṇām ivā 'smākam ātmano viṣaya-deçe gamanād viṣaya-saṃyogena viṣayo-'parāgo vaktavyaḥ. » tatrā 'ha :

5 dvayor eka-deça-labdho-'parāgān na vyavasthā. 29.

dvayor baddha-muktā-'tmanor ekasmin viṣaya-deçe labdha-viṣayo-'parāgān na bandha-mokṣa-vyavasthā syāt; muktasyā 'pi bandhā-'pattir ity arthaḥ.

atra çaṅkate :

adrṣṭa-vaçāc cet, 30.

10 « nanv eka-deça-sambandhena viṣaya-saṃyoga-sāmye 'py adrṣṭa-vaçād evo 'parāga-lābha » iti ced ity arthaḥ.

pariharati :

na dvayor eka-kālā-'yogād upakāryo-'pakāraka-bhāvaḥ. 31.

15 kṣaṇikatvā-'bhyupagamād dvayor karṭṛ-bhoktror eka-kālā-'sattvena no 'pakāryo-'pakāraka-bhāvaḥ; na karṭṛ-niṣṭhā-'drṣṭena bhokṭṛ-niṣṭho viṣayo-'parāgaḥ sambhavatī 'ty arthaḥ.

çaṅkate :

putra-karma-vad iti cet, 32.

20 « nanu yathā pitṛ-niṣṭhena putra-karmanā putrasyo 'pakāro bhavati, tadvad vyadhikarapenāi 'vā 'drṣṭena viṣayo-'parāgaḥ syād ity arthaḥ.

drṣṭāntā-'siddhyā pariharati :

nā 'sti hi tatra sthira ekā-'tmā, yo garbhādhānā-'dinā saṃskriyeta. 33.

25 putreṣṭyā 'pi tan-mate putrasyo 'pakāro na ghaṭate. hi yasmāt tatra tan-mate garbhādhānam ārabhya janma-paryantaṃ sthāyī eka ātmā nā 'sti, yo janmo-'ttarakālīna-karmā-'dhikārā-'rtham putreṣṭyā saṃskriyete 'ti drṣṭāntasyā 'py asiddhir ity arthaḥ. asman-mate tu sthāiryā-'bhyupagamāt tatrā 'py adrṣṭa-sāmānādhikaranyam evā 'sti; putreṣṭyā janitena putro-'pādhi-niṣṭhā-'drṣṭenāi 'va putro-'pādhi-dvārā putrasyo 'pakārād ity asman-mate 'pi na drṣṭāntā-'siddhir iti bhāvaḥ.

« nanu bandhasyā 'pi kṣaṇikatvād aniyata-kāraṇako 'bhāva-kāraṇako vā bandho 'stv » ity āçayenā 'paro nāstikaḥ pratyavatiṣṭhate :

sthira-kāryā-'siddheḥ kṣaṇikatvam. 34.

bandhasye 'ti çeṣaḥ. bhāvas tū 'kta eva. atrā 'yam prayogaḥ : vivādā-
'spadam bandhā'di kṣaṇikam ; sattvāt ; dīpa-çikhā'di-vad iti. na ca ghaṭā-
'dāu vyabhicārāḥ ; tasyā 'pi pakṣa-samatvāt. etad evo 'ktaṃ sthira-kāryā-
'siddher iti.

samādhate :

5

na, pratyabhijñā-bādhāt. 35.

na kasyā 'pi kṣaṇikatvam ; yad evā 'ham adrākṣaṃ, tad evā 'haṃ
sprṇmī 'ty-ādi-pratyabhijñayā sthāirya-siddheḥ kṣaṇikatvasya bādhāt ;
pratipakṣā-numānena 'ty arthaḥ. tad yathā : bandhā'di sthiram ; sattvāt ;
ghaṭā'di-vad iti. asman-mata evā 'nukūla-tarka-sattvena na sat-pratipak- 10
ṣatā. pradīpā'dāu ca sūkṣmā-neka-kṣaṇā-nākalanena kṣaṇikatva-bhrama
eva pareṣāṃ iti.

çruti-nyāya-virodhāc ca. 36.

“sad eva, sāumye, 'dam agra āsīt,” “tama eve 'dam agra āsīd” ity-
ādi-çrutibhiḥ “katham asataḥ saj jāyete” 'ty-ādi-çrūtā'di-yuktibhiḥ ca 15
kārya-kāraṇā-tmakā-khila-prapañce kṣaṇikatvā-numānasya virodhān na
kṣaṇikatvaṃ kasyā 'pī 'ty arthaḥ.

drṣṭāntā-'siddheç ca. 37.

pradīpa-çikhā'di-drṣṭānte kṣaṇikatvā-'siddheç ca na kṣaṇikatvā-
'numānam ity arthaḥ. 20

kiṃ ca kṣaṇikatā-vādināṃ mṛd-ghaṭā'di-sthale 'pi kārya-kāraṇa-bhāvaḥ
pravṛtti-nivṛtṭi-anyathā-nupapatti-siddho no 'papadyete 'ty āha :

yugapaj jāyamānayoṛ na kārya-kāraṇa-bhāvaḥ. 38.

kiṃ yugapaj jāyamānayoḥ kārya-kāraṇa-bhāvaḥ, kiṃ vā kramikayoḥ ?
tatra nā 'dyo vinigamakā-'bhāvā-'dibhya iti bhāvaḥ. 25

nā 'ntya ity āha :

pūrvā-'pāye uttarā-'yogāt. 39.

pūrvasya kāraṇasyā 'pāya-kāla uttarasya kāryasyo 'tpatty-anāucityād
api na kṣaṇika-vāde sambhavati kārya-kāraṇa-bhāvaḥ ; upādāna-kāraṇā-
'nugatatayāi 'va kāryā-'nubhavād ity arthaḥ. 30

upādāna-kāraṇam adhikṛtyāi 'va dūṣaṇā-'ntaram āha :

tad-bhāve tad-ayogād ubhaya-vyabhicārād api na. 40.

yataḥ pūrvasya bhāva-kāla uttarasyā 'sambandho, 'ta ubhaya-vyabhi-
cārād anvaya-vyatireka-vyabhicārād api na kārya-kāraṇa-bhāva ity arthaḥ.

tathā hi: yado 'pādeyo-'tpattis, tado 'pādānam, yadā co 'pādānā-'bhāvas,
tado 'pādeyo-'tpatty-abhāva ity anvaya-vyatirekenāi 'vo 'pādāno-'pādeyayoḥ
kārya-kāraṇa-bhāva-graho bhavati. tatra kṣaṇikatvena kramikayos taylor
viruddha-kālatayā 'nvaya-vyatireka-vyabhicārābhyām na kārya-kāraṇa-
5 bhāva-siddhir iti.

« nanu nimitta-kāraṇasye 'vo 'pādāna-kāraṇasyā 'pi pūrva-bhāva-mātre-
nāi 'va kāraṇatā 'stu. » tatrā 'ha:

pūrva-bhāva-mātre na niyamaḥ. 41.

pūrva-bhāva-mātrā-'bhyupagame ce 'dam evo 'pādānam iti niyamo na
10 syāt; nimitta-kāraṇānām api pūrva-bhāvā-'viṣeṣāt. upādāna-nimittayor
vibhāgaḥ sarva-loka-siddha ity arthaḥ.

apare tu nāstikā āhuḥ: « vijñānā-'tirikta-vastv-abhāvena bandho 'pi
svapna-padārtha-vat; ato 'tyanta-mithyātvena na tatra kāraṇam asti » 'ti.
tan-matam apākaroti:

15 **na vijñāna-mātram, bāhya-pratīteḥ. 42.**

na vijñāna-mātram tattvam; bāhyā-'rthānām api vijñāna-vat pratīti-
siddhatvād ity arthaḥ.

« nanu lāghava-tarkeṇa svapnā-'di-drṣṭāntāir dr̥ṣyatva-hetuka-mithyā-
tvā-'numānena bāhya-vastv-anubhavo bādhanīyaḥ. atra bhavatām ṣruti-
20 smṛti api staḥ: “cid dhī 'dam sarvam,”

“ tasmād vijñānam evā 'sti, na prapañco na saṃsṛtir ”

ity-ādī » iti. ato dūṣaṇā-'ntaram āha:

tad-abhāve tad-abhāvāc chūnyam tarhi. 43.

tarhi bāhyā-'bhāve cūnyam eva prasajyeta, na tu vijñānam api. kutaḥ?
25 tad-abhāve tad-abhāvād, bāhyā-'bhāve vijñānasyā 'py abhāva-prasaṅgāt;
vijñāna-pratīter api bāhya-pratīti-vad avastu-viṣayatvā-'numāna-sambhavāt;
vijñāna-pramāṇyasya kvā 'py asiddhatvāc ca; tathā vijñāne pramāṇānām
api bāhyatayā 'palāpāc ce 'ty arthaḥ. « nanv anubhave kasyā 'pi vivādā-
'bhāvena nā 'sti tatra pramāṇā-'pekṣe » 'ti cen, na; cūnya-vādinām eva tatra
30 vivādāt. « athā 'satā 'pi pramāṇena vastu sidhyati; viṣayā-'bādhasyāi 'va
pramāṇya-prayojakatvān, na tu pramāṇa-pāramārthikatvasye » 'ti cen, na;
evam saty asat-pramāṇasya sarvatra sulabhatvena kvā 'py arthe pramāṇā-
'nveṣaṇasyā 'yogāt. « athā 'san-madhye 'pi vyāvahārika-sattva-rūpo viṣeṣaḥ
pramāṇā-'diṣv eṣṭavya » iti ced, āyātam mārgeṇa. kim punar idaṃ vyāva-
35 hārikatvam? yadi parināmitvaṃ, tadā 'smābhir apī 'dr̥ṣam eva sattvaṃ
grāhya-grāhaka-pramāṇānām iṣṭam; cūkti-rajatā-'di-tulyatvasyāi 'va pra-

pañce 'smābhiḥ pratiśedhāt. yadi punaḥ pratīyamānatā-mātram, tadā 'pi ;
tādṛṣāir eva pramāṇāir bāhyā-'rthasyā 'pi siddhi-prasaṅgāt. lāghava-tarkā-
'nugrहितena yathā-kathamcid-anumānenāi 'va bādhas tu vijñāne 'pi samāna
iti. etenā 'dhunikānām vedānti-bruvāṇām api matam vijñāna-vāda-tulya-
yoga-kṣematayā nirastam. vijñāna-mātra-satyatā-pratipādaka-ṣruti-smṛtayas 6
tu kūṭasthatva-rūpām pāramārthika-sattām eva bāhyānām pratiśedhanti,
na tu paripāmitva-rūpām vyāvahārika-sattām api ;

“yat tu kālā-'ntareṇā 'pi nā 'nya-samjñām upāiti vāi
paripāṃsā-'di-sambhūtām, tad vastu, nrpa, tac ca kim?”

“vastu rāje 'ti yal loke, yat tu rāja-bhaṭā-'dikam, 10
tathā 'nyac ca, nrpe, 'ttham tu na sat saṃkalpanāmayam”

iti Viṣṇupurāṇā-'dibhyaḥ paripāmitvasyāi 'vā 'sattātvā-'vagamād iti. saṃ-
kalpanāmayam iṣvarā-'di-saṃkalpa-racitam. etena

“vijñānamayam evāi 'tad aṣeṣam avagacchate”

'ty-ādinā Viṣṇupurāṇe Māyāmoha-rūpiṇā Viṣṇunā 'surebhyo 'pi tattvam 15
evo 'padiṣtam, te tv anadhikārā-'di-doṣāir viparītā-'rtha-grahaṇena vijñāna-
vādino nāstikā babhūvur ity avagantavyam. tad etat sarvam Brahma-
mīmāṃsā-bhāṣye māyā-vāda-nirasana-prasaṅgato vistāritam asmābhiḥ.

« nanv evam bhavatu cūnyam eva tattvam ; tadā sutarām eva bandha-
kāraṇā-'nveṣaṇam na yuktaṃ tucchatvād » iti nāstika-ṣiromaṇiḥ praty- 20
avatiṣṭhate :

çūnyam tattvam, bhāvo vināçyati, vastu-dharmatvād vinā-
çasya. 44.

çūnyam eva tattvam, yataḥ sarvo 'pi bhāvo vināçyati, yaç ca vināçī,
sa mithyā, svapna-vat. 'ataḥ sarva-vastūnām ādy-antayor abhāva-mātratvān 25
madhye kṣaṇika-sattvam sāmvyatikam na pāramārthikam bandhā-'di. tataḥ
kim kena badhyete 'ty āçayaḥ. bhāvānām vināçitve hetur vastu-dharmatvād
vināçasye 'ti, vināçasya vastu-svabhāvatvāt. svabhāvam tu vihāya na
padārthas tiṣṭhatī 'ty arthaḥ.

pariharati :

30

apavāda-mātram abuddhānām. 45.

bhāvatvād vināçitvam iti mūḍhānām apavāda-mātram mithyā-vāda
eva ; nāça-kāraṇā-'bhāvena niravayava-dravyāṇām nāçā-'sambhāvāt ; kāryā-
ṇām api vināçā-'siddheç ca ; ghaṭo jīṇa iti pratyaya-vad eva ghaṭo 'tīta
ity-ādi-pratītyā ghaṭā-'der atītā-'khyāyā avasthāyā eva siddheç. avyakta- 35
tāyāç ca kāryā-'tītātā-'bhyupagame 'sman-mata-praveça eva. kim ca vinā-
çasya prapañca-tattvatā-'bhyupagame 'pi vināça eva bandhasya puruṣārthaḥ

sambhavaty eve 'ti. kaṣcit tu vyācaṣṭe : < cūnyam tattvam ity ajñānām kutsita-vāda-mātram, na punar atra yuktir asti; pramāṇa-sattvā-'sattva-vikalpā-'sahatvāt. cūnye pramāṇā-'ṅgikāre tenāi 'va cūnyatā-kṣatih; anaṅgikāre pramāṇā-'bhāvān na cūnya-siddhiḥ. svataḥ siddhāu ca cid-rūpatā-

5 'dy-āpattir ity artha > iti. na ca

« na nirodho na co 'tpattir na baddho na ca sādhaḥ
na mumukṣur na vāi mukta ity eṣā pāramārthatā.”

“sarva-cūnyam nirālambam svarūpam yatra cintyate,
abhāva-yogaḥ sa prokto, yenā 'tmānam prapaçyati”

10 'ti çruti-smṛtibhyām api cūnyam tattvatayā pratipādyata > iti vācyam; puruṣāṇām nirodhā-'dy-abhāvasyāi 'va tādṛçīṣu çrutiṣu tattvatayo 'ktatvāt, pūrvo-'ttara-vākyābhyām puruṣasyāi 'va prakaraṇāt; vilīna-viçva-cid-ākā-çasyāi 'vāi 'tādṛça-smṛtiṣu tattvatayā pratipādanāc ca,

“trāilokyam gaganā-'kāram nabhas-tulyam vapuḥ svakam
15 viyad-gāmi-manā dhyāyan yogī brahmāi 'va gīyata”

ity-ādi-vākyā-'ntarāir eka-vākyatvād, ākāṣa-cūnyayoḥ paryāyatvād iti. mano mahat-tattvā-'dy-akhilā-'ntaḥkaraṇam; viyad-gāmi cid-ākāṣe linam.

dūṣaṇā-'ntaram āha :

ubhaya-pakṣa-samāna-kṣematvād ayam api. 46.

20 kṣaṇika-bāhya-vijñāno-'bhaya-pakṣayoḥ samāna-kṣematvāt tulya-niras-ana-hetukatvād ayam api pakṣo viṇaçyati 'ty anuṣaṅgaḥ. kṣaṇika-pakṣa-nirāsa-hetur hi pratyabhijñā-'nupapatty-ādih cūnya-vāde 'pi samānaḥ. tathā vijñāna-pakṣa-nirāsa-hetur bāhya-pratīty-ādir apy atra samāna ity arthaḥ.

yad api < duḥkha-nivṛtti-rūpatayā tat-sādhanatayā vā cūnyatāi 'vā 'stu
25 puruṣārtha > iti tāir manyate, tad api durghaṭam ity āha :

apuruṣārthatvam ubhayathā. 47.

ubhayathā svataḥ parataḥ ca cūnyatāyāḥ puruṣārthatvaṁ na sam-bhavati; sva-niṣṭhatvenāi 'va sukhā-'dīnām puruṣārthatvāt; sthirasya ca puruṣasyā 'nabhyupagamād ity arthaḥ.

30 tad evam bandha-kāraṇa-viṣaye nāstika-matāni dūṣitāni. idānīm pūrva-nirastā-'vaçiṣṭāny āstika-sambhāvyāny apy anyāni bandha-kāraṇāni nirasyante.

na gati-viçeṣāt. 48.

prakaraṇād bandho labhyate. na gati-viçeṣāt çarīra-praveçā-'di-rūpād
35 api puruṣasya bandha ity arthaḥ.

atra hetum āha :

niṣkriyasya tad-asambhavāt. 49.

niṣkriyasya vibhoḥ puruṣasya gaty-asambhavād ity arthaḥ.

« nanu ṣṛuti-smṛtyor ihaloka-paraloka-gamanā-'gamana-ṣṛavanāt puruṣasya paricchinnatvam evā 'stu. tathā ca ṣṛutir apy "aṅguṣṭha-mātrah 6 puruṣo 'ntar-ātme " 'ty-ādir » ity ācaṅkāṃ apākaroti :

mūrtatvād ghaṭā-'di-vat samāna-dharmā-'pattāv apasiddhāntaḥ. 50.

yadi ca ghaṭā-'di-vat pumān mūrtaḥ paricchinnah svīkriyate, tadā sāvayavatva-vinācitvā-'dinā ghaṭā-'di-samāna-dharmā-'pattāv apasiddhāntaḥ 10 syād ity arthaḥ.

gati-ṣṛutim upapādayati :

gati-ṣṛutir apy upādhi-yogād, ākāṣa-vat. 51.

yā ca gati-ṣṛutir api puruṣe 'sti, sā vibhutva-ṣṛuti-smṛti-yukty-anurodhenā 'kāṣasye 'vo 'pādhi-yogād eva mantavye 'ty arthaḥ. tatra ca 15 pramāṇam

“ ghaṭa-samivṛtam ākāṣaṃ nīyamāne ghaṭe yathā
ghaṭo nīyeta, nā 'kāṣaṃ, tadvaj jīvo nabho-'pamaḥ.”

“ buddher guṇenā 'tma-guṇena cāi 'va, ārā-'gra-mātro hy avaro 'pi dṛṣṭa ” ity-ādi-ṣṛutiḥ. “ nityaḥ sarva-gataḥ sthānūr ” ity-ādikā ca smṛtiḥ ; madhy- 20 ama-parimāṇatve sāvayavatvā-'pattiyā vinācitvam, aṇutve ca deha-vyāpī-jñānā-'dy-anupapattir ity-ādiḥ ca yuktir iti. ata eva

“ prakṛtiḥ kurute karma ṣubhā-'ṣubha-phalā-'tmakam,
prakṛtiḥ ca tad aṇṇāti triṣu lokaṣu kāma-ge ”

'ty-ādi-smṛtibhiḥ prakṛter eva viśiṣya kriyā-rūpā gatiḥ smaryata iti. 25

na karmaṇā 'py, a-tad-dharmatvāt. 52.

karmaṇā adṛṣṭenā 'pi sāksān na puruṣasya bandhaḥ. kutaḥ? puruṣa-dharmatvā-'bhāvād ity arthaḥ. pūrvam vihitā-niṣiddha-vyāpāra-rūpeṇa karmaṇā bandho nirākṛtaḥ ; atra tu taj-janyā-'dṛṣṭene 'ty ārthika-vibhāgād apāunaruktyam. 30

« nanv anya-dharmenā 'py adṛṣṭenā 'nyasya bandhaḥ syāt. » tatrā 'ha :
atiprasaktir anya-dharmatve. 53.

bandha-tat-kāraṇayor bhinna-dharmatve 'tiprasaktir, muktasyā 'pi bandhā-'pattir ity arthaḥ.

kim bahunā? svabhāvā-'di-karmā-'ntāir anyena vā kenā 'pi puruṣasya bandho-'tpattir na ghaṭate, ṣṛuti-virodhād iti sādharmaṇam bādhakam āha:

nirguṇā-'di-ṣṛuti-virodhaḥ ce 'ti. 54.

puruṣa-bandhasyā 'nāupādhikatve

6

“sākṣī cetā kevalo nirguṇaḥ ce”

'ty-ādi-ṣṛuti-virodhaḥ ce 'ty arthaḥ. iti-ṣabdo bandha-hetu-parīkṣā-samāptāu.

tad evaṃ “na svabhāvato baddhasye” 'ty-ādinā praghaṭṭakene 'tara-pratiṣedhataḥ prakṛti-puruṣa-saṃyoga eva sākṣād bandha-hetur avadhāritāḥ. tatre 'yam āṇāṅkā: «nanu prakṛti-saṃyogo 'pi puruṣe svābhāvikatvā-'di-
10 vikalpa-grastaḥ katham na bhavati? saṃyogasya svābhāvikatva-kālā-'di-nimittakatve hi muktasyā 'pi bandhā-'pattir ity-ādi-doṣa yathā-yogyāṃ samānā eve» 'ti. tām imām āṇāṅkāṃ pariharati:

tad-yogo 'py avivekān, na samānatvam. 55.

pūrvokta-tad-yogo 'pi puruṣasyā 'vivekān; vaksyamāṇād avivekān eva
15 hi nimittāt saṃyogo bhavati. ato no 'kta-doṣāṇāṃ samānatvam asti 'ty arthaḥ. sa cā 'viveko mukteṣu nā 'stī 'ti na teṣāṃ punaḥ saṃyogo bhavati 'ti. «nanv aviveko 'tra na prakṛti-puruṣā-'bheda-sākṣātkārah; saṃyogāt prāg asattvāt. kim tu viveka-prāgabdhāvo 'vivekā-'khyā-jūāna-vāsanā vā. tad ubhayam api na puruṣa-dharmaḥ, kim tu buddhi-dharma eve 'ty anya-
20 dharmenā 'nyatra saṃyogē 'tiprasaṅga-doṣa-sāmyam asty eve» 'ti cen, māi 'vam! viśayatā-sambandhenā 'vivekasya puruṣa-dharmatvāt; tathā ca prakṛtir buddhi-rūpā satī yasmāi svāmi-puruṣāya tanuṃ vivieya na darṣi-tavatī, sva-vṛtti-darṣanā-'rtham tadīya-buddhi-rūpeṇa tatrāi 'va puruṣe saṃ-yujyata iti vyavasthaya 'tiprasaṅgā-'bhāvāt. tad uktaṃ Kārikayā:

25

“puruṣasya darṣanā-'rtham kāivalyā-'rtham tathā pradhānasya paṅgv-andha-vad ubhayor api saṃyogas, tat-kṛtaḥ sarga” iti.

svāmine puruṣāya pradhānena darṣayitum tayoḥ kāivalyā-'rtham ce 'ty arthaḥ. avivekasya vṛtti-rūpatvaṃ tu “vān-mātraṃ, na tu tattvaṃ, citta-sthiter” ity āgāmi-sūtre vakṣyāmaḥ. avivekaḥ ca saṃyoga-dvārāi 'va
30 bandha-kāraṇam; pralaye bandhā-'darṣanāt; aviveka-nāḥ 'pi jīvan-muk-tasya duḥkha-bhoga-darṣanāc ca. ataḥ sākṣād evā 'viveko bandha-kāraṇam prān no 'ktaḥ.

«nanu bhogya-bhoktṛ-bhāva-niyāmakatvena klptasyā 'nādi-sva-svāmi-bhāvasya karmā-'dīnāṃ vā saṃyoga-hetutvam astu; kim ity aviveko 'pi
35 saṃyoga-hetur iṣyata?» iti cen, na;

“puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān;
kāraṇaṃ guṇa-saṅgo 'sya sad-asad-yoni-janmaṣv”

iti Gītāyām saṅgū-'khyā-'bhīmānasya saṃyoga-hetutva-smaraṇāt; vak-
 syamānā-'di-vākya-yuktibhyaḥ ca; anyathā jñānato mokṣasya ṣṛuti-smṛti-
 siddhasyā 'nupapatteḥ ca. « athāi 'vam api svo-'pādhi-karmā-'dikam api
 saṃyoga-kāraṇam bhavati; tad vihāya katham aviveka eva kevalam tatra
 kāraṇam ucyata? » iti. ucyate: avivekā-'pekṣayā karmā-'dīnām api 5
 paramparayāi 'va puruṣa-sambandhaḥ. tathā 'viveka eva puruṣeṇa sāksāc
 chettum śakyate, karmā-'dikam tv avivekā-'khyā-hetū-'cheda-dvārāi 've
 'ty āçayenā 'viveka eva mukhyataḥ saṃyoga-hetutayo 'kta iti. ayaṃ cā
 'viveko 'grhītā-'samsargakam ubhaya-jñānam avidyā-'sthalā-'bhiṣikta eva
 vivakṣitaḥ; "bandho viparyayāt," "viparyaya-bhedāḥ pañce" 'ty-āgāmi-10
 sūtra-dvayāt, "tasya hetur avidye" 'ti Yoga-sūtre 'py avidyāyā eva pañca-
 parvāyā buddhi-puruṣa-saṃyoga-hetutā-vacanāc ca; anyathā-khyāty-an-
 abhyupagama-mātra eva yogato 'tra viśeṣān-'cityāt. na punar aviveko 'trā
 'bhāva-mātram viveka-prāgabdhāvo vā; muktasyā 'pi bandhā-'patteḥ; jīvan-
 muktasyā 'pi bhāvi-viveka-vyakti-prāgabdhāvena dharmā-'dharmo-'tpatti-15
 dvārā punar-bandha-prasaṅgāc ca. tathā 'gāmi-sūtra-stha-dhivānta-dṛṣṭāntā-
 'nupapatteḥ ca; abhāvasya dhivānta-vad āvarakatvā-'sambhavāt. tathā
 vṛddhi-hrāsāv apy avivekasya ṣṛyamāṇau no 'papadyeyātām iti. asman-
 mate ca vāsanā-rūpasyāi 'vā 'vivekasya saṃyogā-'khyā-janma-hetutayā
 tamo-vad āvarakatva-vṛddhi-hrāsā-'dikam añjasāi 'vo 'papadyate. "tasya 20
 hetur avidye" 'ti Pātāñjala-sūtre ca bhāṣya-kārāir avidyā-çabdenā 'vidyā-
 bījaṃ vyākhyātam; jñānasya saṃyogo-'ttara-kālīnatvena saṃyogā-'janaka-
 tvād iti. api ca "puruṣaḥ prakṛti-stho hi bhuṅkta" ity-ādi-vākyeṣv abhi-
 mānā-'khyā-saṅgasyāi 'va prakṛtiṣṭhātā-'khyā-saṃyoga-hetutā 'vagamyate.
 ata eva cā 'vidyā nā 'bhāvo, 'pi tu vidyā-virodhi-jñānā-'ntaram iti Yoga-25
 bhāṣye Vyāsa-devāiḥ prayatnenā 'vadhṛtam. tasmād avivekā-'vidyayos
 tulya-yoga-kṣematayā 'vivekasyā 'pi jñāna-viśeṣatvam iti siddham.

ayaṃ cā 'vivekas tridhā saṃyogā-'khyā-janma-hetuḥ: sāksād, dharmā-
 'dharmo-'tpatti-dvārā, rāgā-'di-dṛṣṭa-dvārā ca bhavati; "sati mūle tad-
 vipāka" iti Yoga-sūtrāt; "kartā 'smi 'ti nibadhyata" iti smṛteḥ; "vīta-30
 rāga-janmā-'darṣanād" iti Nyāya-sūtrāc ca. tad uktam Mokṣadharme 'pi:

"jñāne-'ndriyāṇi 'ndriyā-'rthā no 'pasarpanty atarṣulam,
 hīnaḥ ca karaṇāir dehī na deham punar arhati."

"tasmāt tarṣā-'tmakād rāgād bījāi jāyanti jantava" iti.

rāgas tv aviveka-kārya iti Yoga-sūtrābhyām apy etat pratyetavyam, samā- 35
 na-tantra-nyāyāt. tac ca sūtra-dvayam: "kleṣa-mūlaḥ karmāçayaḥ,"
 "sati mūle tad-vipāko jāty-āyur-bhogū" iti. kleṣaḥ cā 'vidyā-'di-pañcakam
 iti.

avivekasya bandha-janane dvāra-jātam ca piṇḍikṛtye 'çvara-gītāyām
 uktam:

“anātmāny ātma-vijñānam, tasmād duḥkhaṃ tathe 'tarat,
rāga-dveṣā-'dayo doṣāḥ sarve bhrānti-nibandhanāḥ.

kāryo hy asya bhaved doṣaḥ puṇyā-'puṇyam iti ṣrutih,
tad-doṣād eva sarveṣāṃ sarva-deha-samudbhava ” iti.

5 etad eva Nyāye sūtritam: “duḥkha-janma-pravṛtti-doṣa-mithyājñānānām
uttaro-'ttarā-'pāye tad-anantarā-'pāyād apavarga ” iti.

tad evaṃ saṃyogā-'khyā-janma-dvārā bandhā-'khyā-heyasya mūla-kāra-
ṇam aviveka iti heya-hetu-vyūhaḥ pratipāditaḥ.

itaḥ paraṃ krama-prāptaṃ hāno-'pāya-vyūham ati-vistareṇā-'ṣāstra-
10 samāpti pratipādayati; antarā-'ntarā co 'kta-vyūhān api vistārayiṣyati:

niyata-kāraṇāt tad-ucchittir, dhvānta-vat. 56.

ṣukti-rajatā-'di-sthale loka-siddham yaṃ niyata-kāraṇaṃ viveka-sākṣāt-
kāras, tasmāt tasyā 'vivekasyo 'ucchittir bhavati; dhvānta-vat, yathā dhvān-
tam ālokād eva niyata-kāraṇān naṣyati, no 'pāyā-'ntareṇa, tathāi 'vā 'viveko
15 'pi vivekād eva naṣyati, na tu karmā-'dibhyaḥ sākṣād ity arthaḥ. tad etad
uktaṃ Yoga-sūtreṇa: “viveka-khyātir aviṣyavā hāno-'pāya ” iti. karmā-
'dīni tu jñānasyāi 'va sādhanāni; “yogā-'ṅgā-'nuṣṭhānād aṣuddhi-kṣaye
jñāna-dīptir ā viveka-khyāter ” iti Yoga-sūtreṇa sattva-ṣuddhi-dvārā jñāna
eva yogā-'ṅgā-'ntargata-sarva-karmaṇāṃ sādhanatvā-'vadhāraṇād iti.

20 prācīnās tu vedāntino mokṣe 'pi karmaṇo jñānā-'ṅgatvam āhuḥ;

“vidyāṃ cā 'vidyāṃ ca yas tad vedo 'bhayaṃ saha,
avidyayā mṛtyuṃ tīrtvā vidyayā 'mṛtam aṣnuta ”

iti ṣrutāu “saha-kāritvena ce ” 'ti Vedānta-sūtre cā 'ṅgā-'ṅgi-bhāvena
jñāna-karmaṇoḥ saha-kāritvā-'vadhāraṇāt;

25 “jñāninā 'jñāninā vā 'pi yāvad dehasya dhāraṇam,
tāvad varṇā-'ṣrama-proktaṃ kartavyaṃ karma muktaya ”

ity-ādi-smṛteḥ ca. “upamardam ce ” 'ti Vedānta-sūtreṇa tu karma-tyāgo
yogā-'rūḍhasya nyāya-prāpto 'nūdyata eva, jñānasya mukhyato mokṣa-hetu-
tvaṃ vyavasthāpayitum; yadi hi vikṣepakatvāt karma jñānā-'bhīyāsasya
30 virodhi bhavet, tadā guṇa-lope na guṇina iti nyāyena pradhāna-rakṣā-'rtham
aṅga-bhūtaṃ karmāi 'va tyājyaṃ Jaḍabharatā-'di-vad ity ācayād iti. teṣāṃ
mate 'pi viveka-dvārātāṃ vinā 'viveka-nāṣakatvaṃ karmaṇo nāi 'va si-
dhyatī 'ti na tad-virodhaḥ.

atra sūtre dhvāntasyā 'loka-nāṣyatva-vacanāt tamo 'pi dravyam eva,
35 na tv ālokā-'bhāvaḥ; asati bādhake nīlaṃ tama ity-ādi-pratyayānām bhra-
matvā-'nāucityāt. na ca «kṛptenāi 'vo 'papattāv atirikta-kalpanā-gāuravam
eva bādhakam » iti vācyaṃ; evaṃ sati vijñāna-mātreṇāi 'va svapna-vat

sarva-vyavahāro-'papattāv atirikta-kalpanā-gāuraveṇa bāhyā-'rtha-pratīter
api bādhā-'patteḥ. tasmād atra prāmāṇikatvād gāuravaṃ na doṣāye 'ti.

« nanu viveka-jñānaṃ vinā 'py avivekā-'khyā-jñāna-vyaktīnām sva-sva-
trītiya-kṣaṇe 'vaçyaṃ vināçāj jñānasya tan-nūçakatvaṃ kim-artham iṣyata »
iti ced, aviveka-çabdena tad-vāsanāyā eva pūrva-sūtre vyākhyātavāt; 5
anāgatā-'vasthasyā 'vivekasyā 'sman-mate nāça-sambhavāc ce 'ti.

« nanu prakṛti-puruṣā-'viveka eva cet saṃyoga-dvārā bandha-hetus
tayoṛ viveka eva ca mokṣa-hetus, tarhi dehā-'dy-abhimāna-sattve 'pi mokṣaḥ
syāt; tae ca çruti-smṛti-nyāya-viruddham » iti. tatrā 'ha:

pradhānā-'vivekāḍ anyā-'vivekasya tad-dhāne hānam. 57. 10

puruṣe pradhānā-'vivekāḍ kāraṇād yo 'nyā-'viveko buddhy-ādy-aviveko
jāyate, kāryā-'vivekasya kāryatayā 'nādi-kāraṇā-'viveka-mūlakatvāt tasya
pradhānā-'viveka-hāne saty avaçyaṃ hānam ity arthaḥ. yathā çarīrād
ātmani vivikte çarīra-kāryeṣu rūpā-'diṣv aviveko na sambhavati, tathā
kūṭasthatvā-'di-dharmāḥ pradhānāt puruṣe vivikte tat-kāryeṣu pariṇāmā- 15
'di-dharmakeṣu buddhy-ādiṣv abhimāno no 'tpattum utsahate; tulya-nyāyāt
kāraṇa-nāçāc ce 'ti bhāvaḥ. tad etat smaryate:

“ citrā-'dhāra-paṭa-tyāge tyaktaṃ tasya hi citrakam,
prakṛter virame ce 'ttham, dhyāyinām ke smarā-'daya? ” iti.

viramo virāmas tyāgaḥ. ādi-çabdena dravya-rūpā api vikārā grāhyā iti. 20
yac ca « buddhi-puruṣa-vivekāḍ eva mokṣa » ity api kvacid ucyate, tatra
sthūla-sūkṣma-buddhi-grahaṇāt prakṛter api grahaṇam; anyathā buddhi-
viveke 'pi prakṛty-abhimāna-sambhavād iti. « nanu buddhy-ādy-abhimānā-
'tirikte prakṛty-abhimāne kim pramāṇam? aham ajña ity-ādy-akhilā-'bhi-
mānānām buddhy-ādi-viçayatvenāi 'vo 'papatter » itī cen, na; 25

“ mṛtvā-mṛtvā punaḥ-sṛṣṭāu svargī syām, mā ca nārakī ”

'ty-ādy-abhimānānām pradhāna-viçayatvaṃ vinā 'nupapatteḥ; atītānām
buddhy-ādy-akhila-kāryāṇām punaḥ-sṛṣṭy-abhāvāt. pradhānasya tv idam
eva pralayā-'nantaraṃ janma, yad buddhy-ādi-rūpāi-'ka-pariṇāma-tyāgenā
'para-buddhy-ādi-rūpatayā pariṇāmanam iti. 30

na cā « 'tmani janmā-'di-jñānam abhimāna eva na bhavati; puruṣasyā
'pi liṅga-çarīra-saṃyoga-viyoga-rūpayoḥ janma-maraṇayoḥ pāramārthika-
tvād » iti vāçyam;

“ na jāyate mriyate vā kadā-cin, nā 'yam bhūtvā bhavitā vā na bhūya ”
ity-ādi-vākyāir janmā-'di-pratiṣedheno 'tpatti-vināçā-'bhimāna-rūpasyā 'py 35
ātmani janmā-'di-jñānasya siddheḥ; aprasaktasya pratiṣedhā-'yogāt. kim ca
buddhy-ādiṣu puruṣāṇām abhimāno 'nādir vaktum na çakyate; buddhy-

ādīnām kāryatvāt. ataḥ kāryeṣv abhimāna-vyavasthā-rthaṁ niyāmakā-
 'kāṅkṣāyām kāraṇā-bhimāna eva niyāmakatayā sidhyati; loke drṣṭatvāt,
 kalpanāyāç ca drṣṭā-nusāritvāt; yathā loke drṣṭaḥ kṣetrā-bhimānāt kṣetra-
 janya-dhānyā-diṣv abhimānaḥ, suvarṇā-bhimānāc ca taj-janya-kaṭakā-diṣv
 5 abhimānaḥ; taylor nivṛttyā ca taylor nivṛttir iti. pradhānā-bhimāna-tad-
 vāsanayoç ca bijā-nūkura-vad anāditvān na tad-abhimāne niyāmakā-ntarā-
 'pekṣe 'ti.

evam pratipāдите catur-vyūhe punar iyaṁ āçāṅkā: « nanu puruṣe ced
 bandha-mokṣāu vivekā-vivekāu ca svīkṛtāu, tarhi “ nitya-çuddha-buddha-
 10 muktasye ” 'ti svokti-virodhaḥ; tathā

“ na nirodho na co 'tpattir na baddho na ca sādhaḥ
 na mumukṣur na vāi mukta ity eṣā paramārthate ”

'ty-ādi-çruti-virodhaç ce » 'ti. tām pariharati:

vāñ-mātraṁ, na tu tattvaṁ, citta-sthiteḥ. 58.

15 bandhā-dīnām sarveṣāṁ citta evā 'vasthānāt tat sarvaṁ puruṣe vāñ-
 mātraṁ çabda-mātraṁ, sphaṭika-lāuhitya-vat pratibimba-mātratvāt; na tu
 tattvaṁ tasya bhāvaḥ; anāropitaṁ japā-lāuhitya-vad ity arthaḥ. ato no
 'kta-virodha iti bhāvaḥ. “ sa samānaḥ sann ubhāu lokāv anusamīcarati,
 dhyāyati 'va, lelāyati 've ” 'ty-ādi-çrutayas tv atra pramāṇam. sa puruṣaḥ,
 20 samāno lokayor eka-rūpaḥ; iva-çabdābhyām nānā-rūpatvasyāu 'pādhika-
 tvam uktam. tathā co 'ktam:

“ bandha-mokṣāu sukhaṁ duḥkham mohā-pattiç ca māyayā;
 svapne yathā 'tmanaḥ khyātiḥ saṁsṛtir, na tu vāstavi ” 'ti.

māyayā māyā-khya-prakṛty-āupādhikī 'ty arthaḥ. « nanv evaṁ tucchasya
 25 bandhasya hānaṁ katham puruṣārthaḥ? katham vā 'nya-dharmābhyām
 aviveka-vivekābhyām anyasya bandha-mokṣa-svīkāre karmā-dibhir iva nā
 'vyavasthe » 'ti ced, atro 'kta-prāyam api punaḥ prapañcayate: yady api
 duḥkha-yoga-rūpo bandho vṛtti-rūpāu ca vivekā-vivekāu cittasyāi 'va,
 tathā 'pi puruṣe duḥkha-pratibimba eva bhoga ity avastutve 'pi tad-dhānam
 30 puruṣārthaḥ; duḥkham mā bhūñjīye 'ti prārthanāt. evaṁ yasmāi puru-
 ṣāya prakṛtir avivekenā 'tmānaṁ darçitavati, tad-vāsanā-vaçāt tam eva
 saṁyoga-dvārā badhnāti, nā 'nyam; tathā yasmāi vivekenā 'tmānaṁ darçi-
 tavati, tam eva sva-vīyoga-dvārā mocayati, vāsano-chedād iti vyavasthā
 'pi ghaṭata iti. karmā-dibhir bandhā-bhyupagame tv evaṁ vyavasthā na
 35 ghaṭate; karmā-dīnām sākṣi-bhāsyatvā-bhāvena sākṣāt puruṣeṣv aprati-
 bimbanād iti.

« nanu bandhā-dīkaṁ cet puruṣe vāñ-mātraṁ, tarhi çravaṇena yuktyā

vā tasya bādho bhavatu ; kim-artham ṣṛuti-smṛtyoḥ sāṅkṣātkāra-paryantaṁ viveka-jñānam upadiśyate mokṣa-hetutaye ? » 'ti. tatrā 'ha :

yuktito 'pi na bādhyate, diñ-mūḍha-vad aparokṣād ṛte. 59.

yuktir mananam. api-ṣabdaḥ ṣṛavaṇa-samuccayā-rthaḥ. vāñ-mātram api puruṣasya bandhā-'dikam ṣṛavaṇa-manana-mātreṇa na bādhyate sāṅkṣāt- 5
kāram vinā ; yathā diñ-mūḍhasya janasya vāñ-mātram api dig-vāiparītyaṁ ṣṛavaṇa-yuktibhyaṁ na bādhyate sāṅkṣātkāram vine 'ty arthaḥ. prakṛte ce 'dam eva bādhyatvaṁ, yat puruṣe bandhā-'di-buddhi-nivṛttir, na tv abhāva-sāṅkṣātkārah ; ṣṛavaṇā-'dinā tad-utpatti-sambhāvanāyā apy abhāvād iti.

athave 'tthaṁ vyākhyeyam : « nanu “ niyata-kāraṇāt tad-ucchittir ” 10
ity anena viveka-jñānam aviveko-'chedakam uktam. taj jñānam kiṁ ṣṛavaṇā-'di-sādhāraṇam, utā 'sti kaṇṇcid viṣeṣa ? » ity ākāṅkṣāyāṁ āha “ yuktito 'pi ” 'ty-ādi-sūtram. aviveko yuktitaḥ ṣṛavaṇataḥ ca na bādhyate no 'cchidyate vivekā-'parokṣam vinā, diñ-moha-vad ity arthaḥ. sāṅkṣātkāra- 15
bhrame sāṅkṣātkāra-viṣeṣa-darśanasyāi 'va virodhitvād iti.

tad evaṁ viveka-sāṅkṣātkārān mokṣam pratipādye 'taḥ paraṁ vivekaḥ pratipādaniyaḥ. tatrā 'dau prakṛti-puruṣā-'dīnāṁ vivekataḥ siddhāu pramāṇam upanyasyate :

acākṣuṣāṇām anumānena bodho, dhūmā-'dibhir iva vahneḥ. 60.

acākṣuṣāṇām apratyakṣāṇām. kecit tāvat padārthaḥ sthūla-bhūta- 20
tat-kārya-dehā-'dayaḥ pratyakṣa-siddhā eva. pratyakṣeṇā 'siddhānām prakṛti-puruṣā-'dīnām anumānena pramāṇena bodhaḥ, puruṣa-niṣṭha-phala-siddhir bhavati ; yathā dhūmā-'dibhir janitenā 'numānena vahneḥ siddhir ity arthaḥ. anumānā-'siddham apy āgamāt sidhyatī 'ty api bodhyam. asya ṣāstrasyā 'numāna-prādhānyāt tu kevalā-'numānasya mukhyatayāi 25
'vo 'panyāso, na tv āgamasyā 'napekṣe 'ti. tathā ca Kārikā :

“ sāmānyatas tu dṛṣṭād atīndriyāṇām pratītir anumānāt,
tasmād api eā 'siddham parokṣam āptā-'gamāt siddham ” iti.

anena ca sūtreṇe 'dam manana-ṣāstram ity avagamyate.

ukta-pramāṇāṁ sādhyasya vivekasya pratiyogy-anuyogi-padārthānām 30
saṁgraha-sūtram vakṣyamāṇā-'numāno-'payogi-kārya-kāraṇa-bhāvam api pradarśayati :

sattva-rajasa-tamasāṁ sāmyā-'vasthā prakṛtiḥ, prakṛter mahān,
mahato 'haṁkāro, 'haṁkārāt pañca tanmātrāṇy ubhayam
indriyaṁ, tanmātrebhyaḥ sthūla-bhūtāni ; puruṣa iti pañca- 35
viṇṇatir gaṇaḥ. 61.

sattvā-'dīni dravyāṇi, na vāiṣeṣikā guṇāḥ ; saṁyoga-vibhāga-vattvāt ;

laghutva-calatva-gurutvā-'di-dharmakatvāc ca. teṣv atra ṣāstre ṣrutya-ādāu
 ca guṇa-ṣabdaḥ puruṣo-'pakaraṇatvāt puruṣa-paṇu-bandhaka-triguṇā-'tmaka-
 mahad-ādi-rajju-nirmāṭṭvāc ca prayujyate. teṣāṃ sattvā-'di-dravyāṇāṃ yā
 sāmyā-'vasthā 'nyūnā-'natiriktā-'vasthā, nyūnā-'dhika-bhāvenā 'saṃhananā-
 5 'vasthe 'ti yāvat; akāryā-'vasthe 'ti niṣkarṣaḥ. akāryā-'vastho-'palakṣitaṃ
 guṇa-sāmānyam prakṛtir ity arthaḥ; yathā-ṣrute vāiṣamyā-'vasthāyām
 prakṛti-nāṣa-prasaṅgāt;

“sattvaṃ rajas tama iti, eṣāi 'va prakṛtiḥ sadā;
 eṣāi 'va saṃsṛtir jantor, asyāḥ pāre param padam”

10 ity-ādi-smṛtibhir guṇa-mātrasyāi 'va prakṛtitva-vacanāc ca.

sattvā-'dīnām anugamāya sāmānyam iti; puruṣa-vyāvartanāya guṇe
 'ti; mahad-ādi-vyāvartanāya co 'palakṣitā-'ntam iti. mahad-ādayo 'pi hi
 kārya-sattvā-'di-rūpāḥ puruṣo-'pakaraṇatayā guṇāc ca bhavantī 'ti. tad
 atra prakṛteḥ svarūpam evo 'ktam; asyā viṣeṣas tu paṇḍād vakṣyate.

15 prakṛteḥ kāryo mahān mahat tattvam. mahad-ādinām svarūpaṃ viṣe-
 ṣaṣ ca vakṣyate. mahataṣ ca kāryo 'haṃkāraḥ. ahaṃkārasya kārya-dvayaṃ
 tanmātrāṇy ubhayam indriyaṃ ca. tatro 'bhayaṃ indriyam bāhyā-'bhyān-
 tara-bhedenāi 'kādaṣa-vidham. tanmātrāṇāṃ kāryāṇi pañca sthūla-bhū-
 tāni. sthūla-ṣabdāt tanmātrāṇāṃ sūkṣma-bhūtatvam abhyupagatam. pu-
 20 ruṣas tu kārya-kāraṇa-vilakṣaṇa iti. ity evam pañca-viṇṣatir gaṇaḥ padār-
 tha-vyūhaḥ; etad-atiriktaḥ padārtho nā 'stī 'ty arthaḥ. athavā sattvā-'dīnām
 pratyeka-vyakty-ānantyaṃ gaṇa-ṣabdo vakti. ayaṃ ca pañca-viṇṣatik
 gaṇo dravya-rūpa eva. dharma-dharmy-abhedāt tu guṇa-karma-sāmānyā-
 'dīnām atrāi 'vā 'ntarbhāvaḥ; etad-atirikta-padārtha-sattve hi tato 'pi
 25 puruṣasya vivektavyatayā tad-asamgrahe nyūnatā 'padyeta. etena sām-
 khyānām aniyata-padārthā-'bhyupagama iti mūḍha-pralāpa upekṣaṇīyaḥ.
 dik-kālāu cā 'kāṣam eva; “dik-kālāv ākāṣā-'dibhya” ity-āgāmi-sūtrāt.
 eta eva padārthāḥ paraspara-praveṣā-'praveṣābhyām kvacit tantra ekam
 eva, kvacit tu ṣaṭ, kvacit ca ṣoḍaṣa, kvacit ca sāmkhya-'ntarāir apy upadi-
 30 ṣyante. viṣeṣas tu sādharṇya-vāidharṇya-mātra iti mantavyam. tathā
 co 'ktam Bhāgavate:

“ekasminn api dṛṣyante praviṣṭānī 'tarāṇi ca
 pūrvasmīn vā parasmīn vā tattve tattvāni sarvaṣaḥ.
 itī nānā-prasāmkhyanām tattvānām ṛṣibhiḥ kṛtam

35 sarvaṃ nyāyāṃ yukti-mattvād, viduṣāṃ kim aṣobhanam?” iti.

ete ca padārthāḥ ṣrutīṣv api gaṇitāḥ; yathā Garbho-'paṇiṣadi: “aṣṭāu
 prakṛtayaḥ, ṣoḍaṣa vikārā” iti; Praṇo-'paṇiṣadi ca “pṛthivī ca pṛthivī-
 mātṛā ce” 'ty-ādinā; evaṃ Māitreya-'paṇiṣad-ādiṣv api. aṣṭāu ca prakṛta-
 yaḥ Kārikayā vyākhyātāḥ:

“mūla-prakṛtir avikṛtir, mahad-ādyāḥ prakṛti-vikṛtayaḥ sapta, ṣoḍaśakas tu vikāro, na prakṛtir na vikṛtiḥ puruṣa” iti.

ekam evā 'dvitīyaṁ tattvam iti ṣṛuṭi-smṛti-pravādas tu sarva-tattvānām puruṣe vilāpanena śakti-śaktimad-abhedene 'ty avirodhaḥ. layas tu sūkṣmī-bhāvenā 'vasthānaṁ, na tu nāṣa iti. tad uktam: 5

“āsīj jñānam atho artha ekam evā 'vikalpitaṁ” iti.

avikalpitaṁ avibhaktam. etac ca Brahma-mīmāṃsā-bhāṣye 'dvāita-prasaṅgato vistareṇo 'papāditam. viṣeṣas tv ayaṁ, yat seṣvara-vāde 'nya-tattvānām tatrāi 'vā 'vibhāgād īṣvara-cāitanyam evāi 'kaṁ tattvam; nirīṣvara-vāde tu tri-veṇi-vad anyo-'nyā-'vibhaktatayāi 'kasmin kūṣasthe tejo-man-ḍala-vad ātma-maṇḍale prakṛty-ākhyā-sūkṣmā-'vasthayā mahad-āder avibhāgād ātmāi 'vāi 'kaṁ tattvam iti. tathā ca vakṣyati “nā 'dvāita-ṣṛuṭi-virodho jāti-paratvād” iti. 10

eteṣu padārtheṣv acāksuṣāṇām anumānena bodham pratipādayati sūtra-jātena: 15

sthūlāt pañca-tanmātrasya. 62.

bodha ity anuvartate. sthūlaṁ tāvac cākṣuṣam eva, tac ca tanmātra-kāryatayo 'ktam. tataḥ sthūla-bhūtāt kāryāt tat-kāraṇatayā tanmātra-numānena sthūla-vivekato bodha ity arthaḥ.

ākāṣa-sādhāraṇyā sthūlatvam atra bāhye-'ndriya-grāhya-guṇakatvaṁ 20 cāntā-'di-viṣeṣa-vattvaṁ vā. tanmātrāṇi ca, yaj-jātiyeṣu cāntā-'di-viṣeṣa-trayaṁ na tiṣṭhati, taj-jātīyānām ṣabda-sparṣa-rūpa-rasa-gandhānām ādhāra-bhūtāni sūkṣma-dravyāṇi sthūlānām aviṣeṣāḥ;

“tasmiṁś-tasmiṁś tu tanmātrā, tena tanmātratā smṛtā.

na cāntā nā 'pi ghorāś te na mūḍhāḥ cā 'viṣeṣiṇa” 25

iti Viṣṇupurāṇā-'dibhyaḥ. asyā 'yam arthaḥ: teṣu-teṣu bhūteṣu tanmātrās tiṣṭhantī 'ti kṛtvā dharma-dharmy-abhedād dravyāṇām api tanmātratā smṛtā. te ca padārthāḥ cānta-ghora-mūḍhā-'khyāiḥ sthūla-gata-ṣabdā-'di-viṣeṣāiḥ cūnyā, eka-rūpatvāt. tathā ca cāntā-'di-viṣeṣa-cūnyā-ṣabdā-'di-mattvam eva bhūtānām ṣabdā-'di-tanmātratvam ity āçayaḥ. ato 'viṣeṣiṇo 30 'viṣeṣa-samjñitā iti. cāntam sukhā-'tmakam, ghoram duḥkhā-'tmakam, mūḍham mohā-'tmakam. tanmātrāṇi ca devā-'di-mātra-bhogyatvena kevalam sukhā-'tmakāny eva, sukhā-'dhikyād iti.

atre 'dam anumānam: apakarṣa-kāṣṭhā-'pannāni sthūla-bhūtāni sva-viṣeṣa-guṇavad-dravyo-pādānakāni; sthūlatvāt; ghaṭa-paṭā-'di-vad iti. 35 atrā 'navasthā-'pattiyā sūkṣmam ādāyāi 'va sādhyam paryavasyati. anukūla-tarkaḥ cā 'tra: kāraṇa-guṇa-krameṇa kārya-guṇo-'tpatter bādhaka-

vyatirekeṇā 'parihāryatvam. ṣṛuti-smṛtayaḥ ce 'ti. prakṛteḥ ṣabda-sparṣā-
'di-mattve tu bādhakam asti

“ṣabda-sparṣa-vihīnaṁ tad rūpā-'dibhir asamyutam,
triguṇaṁ taj jagad-yonir an-ādi-prabhavā-'pyayam ”

- 6 iti Viṣṇupurāṇā-'di-vākya-jātam. buddhy-ahamkārayoḥ ca ṣabda-sparṣā-
'di-mattve bhūta-kāraṇatva-ṣṛuti-smṛtaya eva bādhikāḥ santi; bāhye-
'ndriya-grāhya-jātiya-viṣeṣa-guṇa-vattvasyāi 'va bhūta-lakṣaṇatvena tayoḥ
api bhūtatvā-'pattiyā svasya sva-kāraṇatvā-'nupapatter iti. « nanv evaṁ
kāraṇa-dravyeṣu rūpā-'dy-abhāve tanmātra-rūpā-'deḥ kiṁ kāraṇam? » iti
10 cet, sva-kāraṇa-dravyāṇāṁ nyūnā-'dhika-bhāvenā 'nyo-'nyam samyoga-
viṣeṣa eva; haridrā-'dinaṁ samyogasya tad-ubhayā-'rabdha-dravye rakta-
rūpā-'di-hetutva-darṣanāt. dṛṣṭā-'nusāreṇa svā-'grāya-hetu-samyogānām
eva rūpā-'di-hetutva-sambhave tārīkāṇāṁ paramāṇuṣu rūpa-kalpanaṁ tu
heyam. sajātiya-kāraṇa-guṇasyāi 'va kārya-guṇā-'rambhakate 'ti tu teṣāṁ
15 api na niyamah; trasareṇu-mahattvā-'dāv avayava-bahutvā-'der eva tāir
api hetutvā-'bhyupagamād iti dik.

indriyā-'numānaṁ cā 'kāṣā-'numāna-vad darṣana-sparṣana-vacanā-'di-
bhir pratyakṣābhir vṛttibhir eve 'ti. tad atra no 'ktam; tattvā-'ntareṇa
tattvā-'ntarā-'numānānām eva prakṛtatvād iti na nyūnatā.

- 20 tanmātrāṇāṁ co 'tpattāu Yoga-bhāṣyo-'kta-prakriyāi 'va grāhyā; yathā
'hamkāraḥ cābda-tanmātraṁ, tataḥ cā 'hamkāra-sahakṛtāc cābda-tanmā-
trāc cābda-sparṣa-guṇakaṁ sparṣa-tanmātraṁ; evaṁ krameṇāi 'kāika-
guṇa-vṛddhyā tanmātrāṇy utpadyanta iti. yā tu

- “ākāṣas tu vikurvāṇaḥ sparṣa-mātraṁ sasarja ha;
25 balavān abhavad vāyus, tasya sparṣo guṇo mata ”

ity-ādinā Viṣṇupurāṇe sparṣā-'di-tanmātra-ṣṣṭir ākāṣā-'di-sthūla-bhūta-
catuṣṭayād uktā, sā bhūta-rūpeṇa pariṇamana-rūpāi 'va mantavyā; ākāṣā-
'dini jalā-'ntāni hi sthūla-bhūtāni sva-svo-'ttara-bhūta-rūpeṇa svā-'nugata-
tanmātrāḥ svo-'paṣṭambhataḥ pariṇamayanti 'ti.

30 bāhyā-'bhyantarābhyāṁ tāiḥ cā 'hamkārasya. 63.

- bāhyā-'bhyantarābhyāṁ indriyābhyāṁ tāiḥ pañca-tanmātraiḥ ca kāryāis
tat-kāraṇatayā 'hamkārasyā 'numānena bodha ity arthaḥ. ahamkāraḥ cā
'bhīmāna-vṛttikam antaḥkāraṇa-dravyaṁ, na tv abhīmāna-mātraṁ; dravy-
asyāi 'va loke dravyo-'pādānatva-darṣanāt; suṣupty-ādāv ahamkāra-vṛtti-
35 nāḥena bhūta-nāḥa-prasaṅgād vāsanā-'grāyatvenāi 'vā 'hamkāra-'khyā-
dravya-siddheḥ ce 'ti.

atre 'ttham anumānam: tanmātre-'ndriyāṇy abhīmānavad-dravyo-'pā-
dānakāni; abhīmāna-kārya-dravyatvāt; yan nāi 'vaṁ, tan nāi 'vaṁ, yathā
puruṣā-'dir iti.

« nanv abhimānavad dravyam evā 'siddham » iti ced, ahaṃ gāura ity-
 ādi-vṛtty-upādānatayā cakṣur-ādi-vat tat-siddeḥ; anena eā 'numānena mana-
 ādy-atireka-mātrasya tat-kāraṇatayā prasādhyatvāt. atra eā 'yam anukūlas
 tarkaḥ: "bahu syām, prajāyeye" 'ty-ādi-ṣṛuti-smṛtibhyas tāvad bhūtā-'di-
 sṛṣṭer abhimāna-pūrvakatvād buddhi-vṛtti-pūrvaka-sṛṣṭāu kāraṇatayā 'bhi- 5
 mānaḥ siddhaḥ. tatra eāi 'kā-'rtha-samavāya-pratyāsattyāi 'vā 'bhīmānasya
 sṛṣṭi-hetutvaṃ lāghavāt kalpyata iti. « nanv evaṃ kulālā-'haṃkārasyā 'pi
 ghaṭa-'pādānatvā-'pattyā kulāla-muktāu tad-antaḥkaraṇa-nāṇe tan-nirmīta-
 ghaṭa-nāṇaḥ syāt. na eāi 'tad yuktam; puruṣā-'ntareṇa sa evā 'yaṃ ghaṭa
 iti pratyabhijñāyamānatvād » iti. māi 'vam! mukta-puruṣa-bhoga-hetu- 10
 pariṇāmasyāi 'va tad-antaḥkaraṇa-mokṣo-'ttaram ucchedāt. na tu pariṇāma-
 sāmānyasyā 'ntaḥkaraṇa-svarūpasya vo 'cchedaḥ; "kṛtārtham prati naṣṭam
 apy anaṣṭam tad-anya-sādharmaṇatvād" iti Yoga-sūtre mukta-puruṣo-'pakara-
 ṇasyā 'py anya-puruṣārtha-sādhakatva-siddher iti. athavā ghaṭā-'diṣv api
 Hiraṇyagarbhū-'haṃkāra eva kāraṇam astu, na kulālā-'dy-ahaṃkāras, tathā 15
 'pi sāmānya-vyūptāu na vyabhicāraḥ. samaṣṭi-buddhy-ādy-upādānikāi 'va
 hi sṛṣṭiḥ purāṇā-'diṣv sāmākhya-yogayoḥ ca pratipādyate, na tu tad-aṅga-
 vyāṣṭi-buddhy-ādy-upādānikā; yathā mahā-prthivyā eva sthāvara-jaṅgamā-
 'dy-upādānatvaṃ, na tu prthivy-aṅga-loṣṭā-'der iti.

tenā 'ntaḥkaraṇasya. 64.

20

tenā 'haṃkāreṇa kāryeṇa tat-kāraṇatayā mukhyasyā 'ntaḥkaraṇasya
 mahad-ākhyā-buddher anumānena bodha ity arthaḥ. atrā 'py ayam prayo-
 gaḥ: ahaṃkāra-dravyaṃ niṣcaya-vṛttimad-dravyo-'pādānakam; niṣcaya-
 kārya-dravyatvāt; yan nāi 'vaṃ, tan nāi 'vaṃ, yathā puruṣā-'dir iti. atrā
 'py ayam tarkaḥ: sarvo 'pi lokaḥ padārtham ādāu svarūpato niṣcītya paç- 25
 cād abhimanyate <ayam aham, maye 'daṃ kartavyam> ity-ādi-rūpeṇa 'ti
 tāvat siddham eva. tatrā 'haṃkāra-dravya-kāraṇā-'kāṅkṣāyāṃ vṛttyoḥ
 kārya-kāraṇa-bhāvena tad-ācraṇayor eva kārya-kāraṇa-bhāvo lāghavāt kalp-
 yate; kāraṇasya vṛtti-lābhena kārya-vṛtti-lābhasyāu 'tsargikatvād iti. ṣṛu-
 tāv api "sa īkṣām-cakre," "tad āikṣate" 'ty-ādāu sargū-'dy-utpanna-bud- 30
 dhita eva tad-itarā-'khila-sṛṣṭir avagamyata iti.

yady apy ekam evā 'ntaḥkaraṇaṃ, vṛtti-bhedena trividhaṃ lāghavāt;

"guṇa-kṣobhe jāyamāne mahān prādur-babhūva ha;

mano mahāṇṇ ca vijñeya. ekaṃ tad vṛtti-bhedata "

iti Lāiṅgāt; "pañca-vṛttir mano-vad vyapadiḡyata" iti Vedānta-sūtreṇa 35
 prāṇa-dṛṣṭānta-vidhayā manaso 'pi vṛtti-mātra-bhedena bahutva-siddheḥ ca;
 anyathā niṣcayā-'di-vṛttibhir iva bhrama-samāyaya-nidrā-krodhā-'di-vṛttibhir
 api sva-sama-sāmākhya-'nantā-'ntaḥkaraṇā-'patteḥ; buddhy-ādiṣv avyava-
 sthayā mana-ādi-prayogasya Pātañjalā-'di-sarva-ṣāstreṣv anupapatteḥ ca.

tathā 'pi vañṣa-parvasv ivā 'vāntara-bhedam āçrityā 'ntaḥkaraṇa-traye kramah kārya-kāraṇa-bhāvaç co 'ktaḥ; yogo-'payogi-çruti-smṛti-paribhāṣā-'nusārād iti mantavyam. tad uktam Vāsiṣṭhe:

- 5 “aham-artho-'dayo yo 'yam cittā-'tmā vedanā-'tmakaḥ,
etac citta-drumasyā 'sya bījaṃ viddhi mahāmāte.
etasmāt prathamō-'dbhinnād aṅkuro 'bhinavā-'kṛtiḥ
niçcayā-'tmā nirākāro, buddhir ity abhidhīyate.
asya buddhy-abhidhānasya yā 'ñkurasya prapīnatā
saṅkalpa-rūpiṇī, tasyāç citta-ceto-mano-'bhidhe ” 'ti.

- 10 aham-artho 'ntaḥkaraṇa-sāmānyam. atra vākye bījā-'ñkura-nyāyenāi 'kasyāi
'vū 'ntaḥkaraṇa-vṛkṣasya vṛtti-mātra-rūpeṇa cittā-'dy-ākhyā-'vasthā-bhedāḥ
kramikās trividhāḥ pariṇāmā uktā iti. sāṃkhya-çāstre ca cintā-vṛttikasya
cittasya buddhāv evā 'ntarbhāvaḥ; ahaṅkārasya cā 'tra vākye buddhāv
antarbhāvaḥ.

- 15 tataḥ prakṛteḥ. 65.

- tato mahat-tattvāt kāryāt kāraṇatayā prakṛter anumānena bodha ity
arthaḥ. antaḥkaraṇa-sāmānyasyā 'pi kāryatvaṃ tāvad ekadā pañce-'ndriya-
jñānā-'nutpattyā madhyama-parimāṇatayā dehā-'di-vad eva siddham; çruti-
smṛti-prāmāṇyāc ca. tasya ca prakṛti-kāryatve 'yam prayogaḥ: sukha-
20 duḥkha-moha-dharminī buddhiḥ sukha-duḥkha-moha-dharmaka-dṛavya-
janyā; kāryatve sati sukha-duḥkha-mohā-'tmakatvāt; kāntā-'di-vad iti.
kāraṇa-guṇā-'nusāreṇāi 'va kārya-guṇāu-'cityaṃ cā 'trā 'nukūlas tarkaḥ;
çruti-smṛtayo 'pi 'ti mantavyam. «nanu viṣayeṣu sukhā-'di-mattve pramā-
ṇam nā 'sti; ahaṃ sukhī 'ty-ādy-evā-'nubhavāt; tat kathamā kāntā-'di-viṣayo
25 drṣṭānta?» iti cen, na; sukhā-'dy-ātmaka-buddhi-kāryatayā sraḥ-sukhaṃ
candana-sukham ity-ādy-anubhavena ca viṣayāṇām api sukhā-'di-dharma-
katva-siddheḥ; çruti-smṛti-prāmāṇyāc ca. kim ca yasyā 'nvaya-vyatirekāu
sukhā-'dinā saha dr̥çyete, tasyāi 'va sukhā-'dy-upādānatvaṃ kalpyate;
tasya nimittatvaṃ parikalpyā 'nyasyo 'pādānatva-kalpane kāraṇa-dvaya-
30 kalpanā-gāuravāt. api cā 'nyo-'nya-saṃvādena pratyabhijñāyā ca viṣayeṣu
sarva-puruṣa-sādhāraṇa-sthira-sukha-siddhiḥ. tat-sukha-grahāṇyā 'sma-
naye vṛtti-niyamā-'di-kalpanā-gāuravaṃ ca phala-mukhatvān na doṣā-
'vahaṃ; anyathā pratyabhijñāyā 'vayavy-asiddhi-prasaṅgāt tat-kāraṇā-'di-
kalpanā-gāuravād iti. viṣaye 'pi sukhā-'dikam ca Mārkaṇḍeye proktam:

- 35 “tat santu cetasy athavā 'pi dehe sukhāni duḥkhāni ca; kim mamā 'tre ” 'ti.

ahaṃ sukhī 'ty-ādi-pratyayas tv ahaṃ dhanī 'ty-ādi-pratyaya-vat
sva-svāmi-bhāvā-'khyā-sambandha-viṣayakaḥ. teṣāṃ pratyayānāṃ sam-
avāya-sambandha-viṣayakatva-bhrama-nirāsā-'rtham tu sukhi-duḥkhi-mū-
dhebhyaḥ puruṣo vivicyate çāstreṣv iti.

ṣabdā-'diṣu ca sukhā-'dy-ātmatā-vyavahāra ekā-'rtha-samavāyāt. astu
vā ṣabdā-'diṣu sāksūḍ eva sukham ukta-pramāṇebhyaḥ.

viśaya-gata-sukhā-'deṣu ca buddhi-mātra-grāhyatvam phala-balāt. yat
tu viśayā-'samprayoga-kāle cānti-sukhaṃ sāttvikaṃ suṣupty-ādāu vyajyate,
tad eva buddhi-dharma ātma-sukham ucyata iti. yady api vāiṣeṣikā-'dyū 6
api tārīkikāḥ prapañce 'nyathā 'pi kārya-kāraṇa-vyavasthām anumimate,
tathā 'pi bahula-ṣṛuṭi-smṛty-upodbalanēnā 'smābhir anumitāi 'va vyavasthā
mumukṣubhir upādeyā; mūla-ṣāithilya-doṣeṇa parā-'numānānām durbala-
tvāt. ata eva "tarkā-'pratiṣṭhānād" iti Vedānta-sūtreṇā 'pratiṣṭhā-doṣataḥ
kevala-tarko 'pūstaḥ. tathā Manunā 'pi 10

"ārṣaṃ dharmo-'padeṣaṃ ca veda-ṣāstrā-'virodhiṇā
yas tarkeṇā 'nusaṃdhatte, sa dharmam veda, ne 'tara"

iti vedā-'viruddha-tarkasyāi 'vā 'rtha-niṣeṣyakatvam uktam. tasmāt

"ṣṛotavyaḥ ṣṛuṭi-vākyebhyo mantavyaḥ co 'papattibhir"

ity-ādi-vākyebhyaḥ ṣravaṇa-samānā-'rthakam eva mananam balavat; anyā- 15
'kāram mananām tu pareṣāṃ durbalam. evam puruṣe 'pi sukha-duḥkhā-
'di-mattvena teṣāṃ anumānam bahula-ṣṛuṭy-ādi-virodhād durbalam iti dik.
prakṛti-gata-viṣeṣaṃ ca paṇcād vakṣyāmaḥ.

« nanv akhila-jadebhyaḥ puruṣa-viveka eva muktāu hetuḥ; tat kim-
artham jaḍānām anyo-'nya-viveko 'tra darṣita » iti cet, prakṛty-ādi-tattvo- 20
'pāsanayā sattva-ṣuddhy-artham vivekasyā 'py apekṣitatvād iti. kārya-
kāraṇa-mudrayā prakṛti-paryantasyā 'numānena vivekataḥ siddhim uktvā,
yatho 'kta-kārya-kāraṇa-bhāva-ṣūnyasya puruṣasya prakārā-'ntareṇā 'numā-
natas, tathā siddhim āha:

samhata-parārthatvāt puruṣasya. 66.

25

samhananam ārambhaka-saṃyogaḥ; sa cā 'vayavā-'vayavy-abhedāt pra-
kṛti-kārya-sādhāraṇaḥ. tathā ca samhatānām prakṛti-tat-kāryānām parār-
thatvā-'numānena puruṣasya bodha ity arthaḥ. tad yathā: vivādā-'spadam
prakṛti-mahad-ādikam parārtham, sve-'tarasya bhogā-'pavarga-phalakam;
samhatatvāt; ṣayyā-'sanā-'di-vad ity anumānena prakṛteḥ paro 'samhata 30
eva puruṣaḥ siddhyati; tasyā 'pi samhatatve 'navasthā-'patteḥ. Pātāñjale
ca "parārtham samhatya-kāritvād" iti sūtra-kāreṇā 'numānam kṛtam; tat
tu yathā-ṣṛutam evā 'ntyā-'vayava-sādhāraṇam; itara-sāhityenā 'rtha-kriyā-
kāritvasyāi 'va samhatya-kāritā-ṣabdā-'rthatvāt. puruṣas tu viśaya-pra-
kāṣa-rūpāyām svārtha-kriyāyām nā 'nyad apekṣate, nitya-prakāṣa-rūpatvāt; 35
puruṣasyā 'rtha-sambandha-mātre buddhi-vṛtty-apekṣaṇāt; sambandhas tu
nā 'sādhāraṇy artha-kriye 'ti. atra ca "na vā are sarvasya kāmāya sarvam
priyam bhavaty, ātmanas tu kāmāya sarvam priyam bhavati" 'ty-ādi-ṣṛuṭi-

smṛtayo 'nukūla-tarkāḥ. anyae ca: sukhā-'di-mat pradhānā-'dikaṃ yadi
svasya sukhā-'di-bhogā-'rthaṃ syāt, tadā tasya sākṣāt sva-jñeyatve karma-
kartṭ-virodhaḥ; na hi dharmi-bhānaṃ vinā sukhasya bhānaṃ sambhavati;
ahaṃ sukhī 'ty evaṃ sukhā-'nubhavād iti. api ca saṃhanyamānānām
5 bahūnām guṇānām tat-kāryāṇām cā 'neka-vikārāṇām aneka-cāitanya-guṇa-
kalpanāyām gauraveṇa lāghavād eka eva cit-prakāṣa-rūpaḥ puruṣaḥ sarva-
saṃhatebhyaḥ paraḥ kalpayitum yujyate iti.

anena sūtreṇa nimitta-kāraṇatayā puruṣā-'numānam uktam; puruṣār-
thasyā 'khila-vastu-saṃhanana-nimittatva-vacanāt. ata eva sargā-'dy-ut-
10 pannam puruṣam prakṛtya Viṣṇupurāṇā-'dau smaryate:

“nimitta-mātram evā 'sāu sṛjyānām sarga-karmaṇi,
pradhāna-kāraṇī-bhūtā yato vāi sṛjya-çaktayaḥ.”

“guṇa-sāmyāt tatas tasmāt kṣetrajñā-'dhiṣṭhitān, mune,
guṇa-vyañjana-sambhūtiḥ sarga-kāle, dvijo-'ttame ”

15 'ty-ādi. kṣetrajñā-'dhiṣṭhānaṃ cā 'samāpta-puruṣārthasya puruṣasya saṃ-
yoga-mātram; guṇa-vyañjanam mahat tattvaṃ, kāraṇatayā triguṇā-'tma-
pradhāna-vyañjakatvād iti.

tad evam acākṣuṣāṇām anumānena siddhir uktā. idānīm sarva-kāra-
ṇatvo-'papattaye prakṛti-nityatvam upapādyate puruṣa-kāuṭasthya-siddhy-
20 artham:

mūle mūlā-'bhāvād amūlam mūlam. 67.

trayo-viñçati-tattvānām mūlam upādānam pradhānam mūla-çūnyam;
anavasthā-'pattyā tatra mūlā-'ntarā-'sambhavād ity arthaḥ.

« nanu

25 “tasmād avyaktam utpannam triguṇam, dvija-sattame ”

'ty-ādinā pradhānasyā 'pi puruṣād utpatti-çravaṇāt puruṣa eva prakṛter
mūlam bhavatu; puruṣasya nityatayā ca nā 'navasthā, 'vidyā-dvārakatayā
ca na puruṣa-kāuṭasthya-hāniḥ. tathā ca smaryate:

“tasmād ajñāna-mūlo 'yam saṃsāraḥ puruṣasya hi ” 'ti. »

30 ity āçāṅkyā 'ha:

pāramparye 'py ekatra pariniṣṭhe 'ti saṃjñā-mātram. 68.

avidyā-'di-dvāreṇa paramparayā puruṣasya jagan-mūla-kāraṇatve 'py
ekasminn avidyā-'dau yatra kutra-ein nitye dvāre paramparāyāḥ paryava-
sānam bhaviṣyati; puruṣasyā 'pariṇāmitvāt. ato yatra paryavasānaṃ, sāi
35 'va nityā prakṛtiḥ; prakṛtir iha mūla-kāraṇasya saṃjñā-mātram ity arthaḥ.

« nanv evaṃ pañca-viṇṇati-tattvānī 'ti no 'papadyate ; mahat-tattva-kāraṇā-⁵ 'vyaktā-⁶ 'pekṣayā 'pi jaḍa-tattvā-⁷ 'ntarā-⁸ 'patter » ity āçayena mūla-samādhānam āha :

samānaḥ prakṛter dvayoḥ. 69.

vastutas tu prakṛter mūla-kāraṇa-vicāre dvayor vādi-prativādinor ⁶ āvayoḥ samānaḥ pakṣaḥ. etad uktam bhavati : yathā prakṛter utpattiḥ çrūyata, evaṃ avidyāyā api

“ avidyā pañca-parvāi 'ṣā prādur-bhūtā mahātmana ”

ity-ādi-vākyāiḥ. ata ekasyā avaçyaṃ gāuṇy utpattir vaktavyā ; tatra ca prakṛter eva puruṣa-saṃyogā-⁹ 'dibhir abhividyakti-rūpā gāuṇy utpattir yuktā ; ¹⁰

“ saṃyoga-lakṣaṇo-¹¹ 'tpattiḥ kathyate karma-jñānayoḥ ”

iti Kāurma-vākye prakṛti-puruṣayor gāuṇo-¹² 'tpatti-smaraṇāt ; avidyāyāç ca kvā-¹³ 'pi gāuṇo-¹⁴ 'tpatty-açravaṇāt. tasyā anāditā-vākyānī tu pravāha-rūpeṇāi¹⁵ 'va vāsanā-¹⁶ 'dy-anādi-vākya-vad vyākhyeyānī 'ti. avidyā cā mithyā-jñāna-rūpā buddhi-dharma iti yoge sūtritam ; ato na tattvā-¹⁷ 'dhikyam. ¹⁸

athavā dvayoḥ prakṛti-puruṣayoḥ samāna eva nyāya ity arthaḥ.

“ yataḥ pradhāna-puruṣāu yataç cāi¹⁹ 'tac carā-²⁰ 'caram, kāraṇaṃ sakalasyā 'sya, sa no Viṣṇuḥ prasīdatv ”

ity-ādi-vākyāiḥ puruṣasyā 'py utpatti-çravaṇād iti bhāvaḥ. tathā ca puruṣasye²¹ 'va prakṛter api gāuṇy evo²² 'tpattiḥ ; nityatva-çravaṇād ity api samā-²³ 20 nam iti. tasmāt prakṛtir evo²⁴ 'pādānaṃ jagataḥ, prakṛti-dharmaç cā²⁵ 'vidyā jagan-nimitta-kāraṇaṃ, tathā puruṣo²⁶ 'pī 'ti siddham. yat tu

“ avidyām āhur avyaktaṃ sarga-pralaya-dharmi vāi, sarga-pralaya-nirmuktaṃ vidyām vāi pañca-viṇṇakam ”

iti Mokṣadharme prakṛti-puruṣayor avidyā-vidye²⁷ 'ti vacanaṃ, tat tad-²⁸ 25 ubhaya-viṣayatayo²⁹ 'pacaritam eva ; pariṇāmitvena hi puruṣā-³⁰ 'pekṣayā prakṛtir asatī³¹ 'ti tasyā avidyā-viṣayatvam uktam. evaṃ eva tasmin prakaraṇe sva-sva-kāraṇā-³² 'pekṣayā bhūtā-³³ 'ntaṃ kārya-jātaṃ avidye³⁴ 'ty uktaṃ, sva-svā-³⁵ 'pekṣayā ca sva-sva-kāraṇaṃ vidye³⁶ 'ti. puruṣasya pariṇāma-rūpaṃ jagad-upādānatvaṃ tu prakṛty-upādhikam eva kartṛtvā-³⁷ 'di-vac chruti-³⁸ 30 smṛtyor upāsā-³⁹ 'rtham evā⁴⁰ 'nūdyate ; anyathā “ 'sthūlam anaṇv ahrasvam ” ity-ādi-çruti-virodhā-⁴¹ 'patter iti mantavyam. māyā-çabdena ca prakṛtir evo⁴² 'cyate ; “ māyām tu prakṛtiṃ vidyād ” iti çrutāu

“ asmān māyī srjate viçvam etat, tasmiñç cā⁴³ 'nyo māyayā saṃniruddha ”

iti pūrva-prakṛānta-māyāyāḥ prakṛti-svarūpatā-vacanāt ;

25

“ sattvaṃ rajas tama iti prakṛtaṃ tu guṇa-trayam ; etan-mayī ca prakṛtir, māyā yā vāiṣṇavī çrutā, lohita-çveta-kṛṣṇe⁴⁴ 'ti tasyās tādṛg-bahu-prajā ”

- ity-ādi-smṛtibhyaḥ ca. na tu jñāna-nāḥyā 'vidyā māyā-ṣabdā-'rtho, nityatvā-
'nupapatteḥ. kiṃ cā 'vidyāyā dravyatve ṣabda-mātra-bhedo, guṇatve ca
tad-ādhāratayā prakṛti-siddhiḥ; puruṣasya nirguṇatvā-'dibhyaḥ. «atha
dravya-guṇa-karma-vilakṣaṇāi 'vā 'smābhir avidyā vaktavye » 'ti cen, na;
5 "tādṛk-padārthā-'pratīter " uktatvād iti.

«nanv evaṃ cet prakṛti-puruṣā-'dy-anumāna-prakāro 'sti, tarhi sarve-
ṣām eva katham viveka-mananam na jāyate?» tatrā 'ha:

adhikāri-trāividhyān na niyamaḥ. 70.

- gravaṇā-'dāv iva manane 'py adhikāriṇas trividhā, manda-madhyamo-
10 'ttamā ity ato na sarveṣām eva manana-niyamaḥ; kutarkā-'dibhir manda-
madhyamayor bādha-satpratipakṣatā-sambhavād ity arthaḥ. mandāir hi
bāuddhā-'dy-ukta-kutarka-jāteno 'ktā-'numānāni bādhyante; madhyamāiḥ
ca Buddhā-'dy-uktāir eva viruddhā-'sal-liṅgāiḥ satpratipakṣitāni kriyante.
ata uttamā-'dhikāriṇām evāi 'tādṛṣa-mananam bhavati 'ti bhāvaḥ.

- 15 prakṛteḥ svarūpaṃ guṇa-sāmyam prāg evo 'ktam; sūkṣma-bhūtā-
'dikam ca prasiddham evā 'stī 'ty avaṣiṣṭayor mahad-ahamkārayoḥ svarū-
pam āha sūtrābhyām:

mahad-ākhyam ādyam kāryam, tan manaḥ. 71.

- mahad-ākhyam ādyam kāryam, tan mano manana-vṛttikam. mananam
20 atra niṣcayas, tad-vṛttikā buddhir ity arthaḥ;

"yad etad viśṛtam bijam pradhāna-puruṣā-'tmakam
mahat tattvam iti proktam, buddhi-tattvam tad ucyata "

ity-ādi-vākyebhyo buddher evā 'dya-kāryatvā-'vagamāt.

caramo 'hamkāraḥ. 72.

- 25 tasyā 'nantaro yaḥ, so 'hamkaroti 'ty ahamkāro 'bhimāna-vṛttika ity
arthaḥ.

yato 'bhimāna-vṛttiko 'hamkāro, 'tas tat-kāryatvam uttaraṣām upapan-
nam ity āha:

tat-kāryatvam uttaraṣām. 73.

- 30 sugamam. evaṃ tri-sūtrīm vyākhyāya pāunaruktyā-'ṣaṅkā 'pāstā.

«nanv evaṃ prakṛtiḥ sarva-kāraṇam iti ṣṛuti-smṛti-virodha » ity āṣaṅ-
kāyām āha:

ādyā-hetutā tad-dvārā pāramparye 'py, aṇuvat. 74.

pāramparye 'pi sāksād ahetutve 'py ādyāyāḥ prakṛter hetutā 'ham-

kārā-'diṣu mahad-ādi-dvārā 'sti; yathā vaiṣeṣika-mate 'nūnām ghaṭā-'di-hetutā dvyaṇukā-'di-dvārāi 've 'ty arthaḥ.

«nanu prakṛti-puruṣayor ubhayor eva nityatvāt prakṛter eva kāraṇatve kiṃ niyāmakam?» tatrā 'ha:

pūrva-bhāvitve dvayor ekatarasya hāne 'nyatara-yogaḥ. 75. 6

dvayor eva pum-prakṛtyor akhila-kārya-pūrva-bhāvitve 'py ekatarasya puruṣasyā 'pariṇāmitvena kāraṇatū-hānyā 'nyatarasyāḥ kāraṇatvāu 'cītyam ity arthaḥ. puruṣasyā 'pariṇāmitve ce 'dam bijam: puruṣasya saṃhatya-kāritve parārthatvā-'pattiyā 'navasthā. asaṃhatya-kāritve sarvadā mahad-ādi-kārya-prasaṅgaḥ. prakṛti-dvārā pariṇāma-kalpane ca lāghavāt tasyā 10 eva pariṇāmo 'stu, puruṣe tu svāmitvena sraṣṭṛtvo-'pacāro, yathā yodheṣu vartamānāu jaya-parājayāu rājany upacaryete; tat-phala-sukha-duḥkha-bhokṛtvena tat-svāmitvād iti.

kiṃ ca dharmi-grāhaka-mānena kāraṇatayāi 'va prakṛteḥ siddhāu nā 'nya-kāraṇā-'kāṅkṣā 'sti; yathā dharmi-grāhaka-pramāṇena draṣṭṛtayā 15 puruṣa-siddhāu nā 'nya-draṣṭṛ-ākāṅkṣe 'ti. api ca puruṣasya pariṇāmitve kadā-cic cakṣur-mana-ādi-vad āndhyatvam api syāt; tathā ca vidyamānam api sukha-duḥkhā-'dikaṃ na jñāyeta, tataḥ cā 'haṃ sukhī na ve 'ty-ādi-saṃcayā-'pattih. ataḥ sadā prakāṣa-svarūpatvā-'napāyena puruṣasyā 'pariṇāmitvaṃ sidhyati. tad uktam Yoga-sūtreṇa: "sadā jñātāḥ citta-vṛttayas, 20 tat-prabhoḥ puruṣasyā 'pariṇāmitvād" iti, tad-bhāṣyena ca: "sadā jñāta-viśayatvaṃ tu puruṣasyā 'pariṇāmitvaṃ paridīpayati" 'ti. sadā prakāṣa-svarūpatve 'pi yathā nāi 'kadā viśva-prakāṣatvaṃ, tathā vakṣyāmaḥ.

prakṛter yugapat-kāraṇatvo-'papattaye vibhutvaṃ api pratipādayati:
paricchinnam na sarvo-'pādānam. 76. 25

sarvo-'pādānam pradhānam na paricchinnam, vyāpakam ity arthaḥ. sarvo-'pādānatvaṃ atra hetu-garbha-viśeṣaṇam; paricchinne tad-asambha-
vād iti. «nanu prakṛter aparicchinnatvaṃ no 'papadyate; prakṛtir hi
sattvā-'di-guṇa-trayaḥ atiriktā na bhavati; "sattvā-'dīnām a-tad-dharma-
tvaṃ tad-rūpatvād" ity āgāmi-sūtrāt; Yoga-sūtra-bhāṣyābhyām spaṣṭam 30
avadhṛtatvāc ca. teṣāṃ ca sattvā-'dīnām laghutva-calatva-gurutvā-'dayo
dharmā vakṣyamāṇā vibhutve satī virudhyante, sṛṣṭy-ādi-hetavaḥ saṃyoga-
vibhāgā-'dayaḥ ca no 'papadyanta» iti. atro 'cyate: paricchinnatvaṃ atra
dāiṇikā-'bhāva-pratīyogitā-'vacchedakā-'vacchinnatvaṃ, tad-abhāvaḥ ca vyā-
pakatvaṃ. tathā ca jagat-kāraṇatvasya dāiṇikā-'bhāva-pratīyogitā-'nava- 35
cchedakatvaṃ eve 'ti prakṛter vyāpakatvaṃ iti paryavasitam. yathā prā-
ṇasya sthāvara-jaṅgamā-'dy-akhila-ṣarīra-vyāpakatvaṃ prāṇatva-sāmānyeno

'cyate, prāṇa-vyaktinām sarva-deha-sambandhāt, tadvat prakṛter vyāpakatvam iti.

prakṛter akriyāi-'katvā-'dikam ca sādharṃya-vāidharṃya-sūtre pratipādayiṣyāmaḥ.

5 na kevalam sarvo-'pādānatvād, api tu :

tad-utpatti-ṣruteḥ ca. 77.

teṣām paricchinnānām utpatti-ṣravaṇā ca ; "atha yad alpaṃ, tan martyam" ity-ādi-ṣṛutiṣu maraṇa-dharmakatvena paricchinnasyo 'tpatty-ava-gamāt ; ṣṛuty-antarebhyaḥ ce 'ty arthaḥ.

10 idānīm prakṛti-kāraṇato-'papattaye 'bhāvā-'di-kāraṇatām nirasyati :

nā 'vastuno vastu-siddhiḥ. 78.

avastuno 'bhāvān na vastu-siddhir bhāvo-'tpattiḥ ; ṣaṣa-ṣṛṅgāj jagad-utpattiyā mokṣā-'dy-anupapatteḥ ; tad-adarṣanā ca 'ty arthaḥ.

« nanu jagad apy avastv evā 'stu, svapnā-'di-vad » iti. tatrā 'ha :

15 **abādhād aduṣṭa-kāraṇa-janyatvā ca nā 'vastutvam. 79.**

svapna-padārthasye 'va prapañcasya bādhah ṣṛuty-ādi-pramāṇair nā 'sti ; tathā ṣaṅkha-pītimā-'der iva duṣṭe-'ndriyā-'di-janyatvam api nā 'sti, doṣakalpane pramāṇā-'bhāvād ity ato na kāryasyā 'vastutvam ity arthaḥ. « nanu "vācā-'rambhaṇam vikāro nāmadheyam, mṛttike 'ty eva satyam" »

20 ity-ādi-ṣṛutibhir eva prapañcasya bādhō, bādhā ca 'vidyā-'khyā-doṣo 'pi sva-kāraṇe 'stī » 'ti cen, na ; mṛd-dṛṣṭānta-siddhy-anyathā-'nupapattiyā sva-kāraṇā-'pekṣakā-'sthāirya-rūpā-'sattva-paratvāt ; tādr̥g-vākyānām anyathā sṛṣṭy-ādi-vākya-virodhā ca. kim ca ṣṛutyā prapañca-bādhā ātmā-'ṣṛayaḥ, svasyā 'pi prapañcā-'ntargatatayā bādhena tad-bodhitā-'rthe punaḥ saṃṣayā-

25 'pattiḥ ce 'ti. ata eva bādhā-'bādhā-'di-vāidharṃyād upalambhā ca jāgrat-prapañcasya svapna-khapuṣpā-'di-tulyatvam atinirbandhena pratyācāṣṭe Vedānta-sūtra-dvayam : "vāidharṃyā ca na svapnā-'di-vad" iti, "bhāva upalabdheḥ ce" 'ti ca. "ne 'ti ne 'tī" 'ty-evamvidha-vākyāni ca viveka-parāṇy eva, na tu svarūpataḥ prapañca-niṣedha-parāṇi, "prakṛtāi-'tāvattvam

30 pratiṣedhatī" 'ti Vedānta-sūtrāt. evam anyāny api vākyāni Brahma-mīmāṃsā-bhāṣye 'smābhir vyākhyātāni.

"nā 'vastuno vastu-siddhir" iti yad uktaṃ, tatra hetum āha :

bhāve tad-yogena tat-siddhir, abhāve tad-abhāvāt kutastarām tat-siddhiḥ ? 80.

35 bhāve kāraṇasya sad-rūpatve tad-yogena sattā-yogena kārya-siddhir ghaṭeta ; kāraṇasyā 'bhāve 'sad-rūpatve tu tad-abhāvāt kāryasyā 'py asattvāt

katham vastu-bhūta-kārya-siddhiḥ? kāraṇa-svarūpasyāi 'va kāryasyāu 'cityād ity arthaḥ.

« nanu tathā 'pi karmāi 'vā 'vaçyakatvāj jagat-kāraṇam astu ; kim pradhāna-kalpanaye? » 'ti. tatrā 'py āha :

na karmaṇa, upādānatvā-'yogāt. 81.

5

karmaṇo 'pi na vastu-siddhir, nimitta-kāraṇasya karmaṇo na mūla-kāraṇatvam ; guṇānām dravyo-'pādānatvā-'yogāt. kalpanā hi drṣṭā-'nusāreṇāi 'va bhavati ; vāiṣeṣiko-'kta-guṇānām co 'pādānatvam na kvā-'pi drṣṭam ity arthaḥ. atra karma-çabdo 'vidyā-'dīnām apy upalakṣakaḥ ; guṇatvā-'viçeṣeṇa teṣām apy upādānatvā-'yogāt. cakṣuṣaḥ paṭalā-'di-vad avidyāyāç 10 cetana-gata-dravyatve tu pradhānasya samjñā-mātra-bheda iti.

tad evam pariṇāmitvā-'pariṇāmitva-parārthatvā-'parārthatvābhyām pum-prakṛtyor viveko darçitaḥ. idānīm viveka-jñānasyāi 'vā 'viveka-nāçadvārā parama-puruṣārtha-hetutvam, na tu tatra vāidika-karmaṇām sāksūd-dhetutā 'stī 'ti yat prāg uktam “aviçeṣaç co 'bhayor” iti sūtreṇa, tad eva 15 prapañcayati pañcabhiḥ sūtrāiḥ :

**nā 'nuçravikād api tat-siddhiḥ ; sādhyatvenā 'vṛtti-yogād apuru-
ṣārthatvam. 82.**

api-çabdena “na drṣṭāt tat-siddhir” iti prāg-ukta-drṣṭa-samuccayaḥ. guror anuçrūyata ity anuçravo vedaḥ ; tad-vihito yāgā-'dir ānuçravikaḥ 20 karma. tasmād api na pūrvokta-puruṣārtha-siddhiḥ ; yataḥ karma-sādhyatvena punar-āvṛtti-sambandhād atyanta-puruṣārthatvā-'bhāva ity arthaḥ. karma-sādhyasya cā 'nityatve çrutiḥ : “tad yatthe 'ha karma-jito lokaḥ kṣīyata, evam evā 'mutra punya-jito lokaḥ kṣīyata” iti 'ti.

“na karmaṇā, 'nya-dharmatvād” iti sūtreṇa pūrvam karmaṇā bandho 25 nirākṛta, idānīm ca mokṣo nirākriyata ity apāunaruktyam. « anyā-dharmatvena pūrvokta-hetunā bandha iva mokṣe 'pi karmaṇo hetutvam nirākṛta-prāyam iti punar āçāṅkāi 'va no 'detī » 'ti cen, na ; bandha-hetutvenā 'viveke siddhe tat-puruṣiṇā-'viveka-jatvena karmaṇām tadīyatva-vyavastho-
'papatter iti. 30

« nanv evam pañcā-'gni-vidyā-rūpeṇo 'pāsanā-'khyā-karmaṇā tīrtha-ma-
raṇā-'di-karmaṇā ca Brahma-lokaḥ gatasyā 'nāvṛtti-çrutiḥ katham upa-
padyate? » tatrā 'ha :

tatra prāpta-vivekasyā 'nāvṛtti-çrutiḥ. 83.

tatrā 'nuçravika-karmaṇi Brahma-loka-gatānām yā 'nāvṛtti-çrutiḥ, sū 35
tatrāi 'va prāpta-vivekasya mantavyā. anyathā hi Brahma-lokād apy
āvṛttim pratipādayatām vākya-'ntarāṇām virodha ity arthaḥ. tathā ca sū

'py anāvṛttir viveka-jñānasyāi 'va phalaṃ, na tu sākṣād eva karmaṇa iti. etac ca śaṣṭhā-'dhyāye prapañcayisyati; Brahma-mīmāṃsā-bhāṣye ca taylor vākyāny udāhṛtyā 'smābhīr vyākhyātāni.

karmaṇas tu phalaṃ tadā 'ha :

5 duḥkhād duḥkhaṃ, jalā-'bhiṣekavan na jādya-vimokaḥ. 84.

ānuçravikāt tu hiṃsā-'di-doṣeṇa duḥkhā-'tmaka-bhogena ca duḥkhād duḥkhaṃ duḥkha-dhārāi 'va bhavati, na tu jādya-vimoko 'viveka-nivṛttiḥ; duḥkha-vimokas tv atidūra eva tiṣṭhati; yathā jādya-'rtasya jalā-'bhiṣekād duḥkha-vṛttir eva bhavati, na tu jādya-vimokṣa ity arthaḥ. tad uktam :

10 "yathā pañkena pañkā-'mbhaḥ surayā vā surā-kṛtam, bhūta-hatyāṃ tathāi 'vāi 'kāṃ na yajñāir mārṣtum arhatī" 'ti.

çrūyate ca Brahma-loka-sthānāṃ Viṣṇu-pārśadānām api Jaya-Vijayā-'dīnām punā-rākṣasa-yonāu duḥkha-dhāre 'ti. Kārikayā ce 'dam uktam :

"drṣṭavad ānuçravikaḥ; sa hy aviçuddhi-kṣayā-'tiçaya-yukta" iti.

15 « nanu niṣkāmād antaryāga-japā-'di-rūpa-karmaṇo na duḥkham praty-uta mokṣaḥ phalaṃ çrūyata » iti. tatrā 'ha :

kāmye 'kāmye 'pi, sādhyatvā-'viçeṣāt. 85.

kāmye 'kāmye ca karmaṇi duḥkhād duḥkham bhavati. kutaḥ? sādhyatvā-'viçeṣāt; karma-sādhyasya sattva-çuddhi-dvāraka-jñānasyā 'pi tri-
20 guṇā-'tmakatayā duḥkhā-'tmakatvād ity arthaḥ.

"na karmaṇā na prajāyā dhanena, tyāgenāi 'ke amṛtatvam ānaçur"

ity-ādi-çrutibhyaç ca karmaṇo na sākṣān mokṣaḥ phalaṃ iti bhāvaḥ. tyāgenā 'bhīmāna-tyāgena. eke kecid evā 'mṛtatvam ānaçuḥ, prāptavanto, na sarve; abhimāna-tyāgasya tattva-jñāna-janyatayā durlabhatvād ity
25 arthaḥ.

« nanu bhavan-mate 'pi kathaṃ jñāna-sādhyasya na duḥkhatvaṃ, sādhyatvā-'viçeṣād? » iti. tatrā 'ha :

nija-muktasya bandha-dhvaṃsa-mātram paraṃ, na samāna-tvam. 86.

30 nija-muktasya svabhāva-muktasyā 'vidyā-'khyā-kāraṇa-nāçena yathok-tabandha-nivṛtti-mātram paraṃ ātyantikaṃ viveka-jñānasya phalaṃ, dhvaṃsaç cā 'vināçī, na tu karmaṇa iva sukhā-'dikam bhāva-rūpaṃ kāryaṃ, yena nāçitayā duḥkha-daṃ tat syāt. karmaṇaç ca drṣṭa-kāraṇaṃ vinā na sākṣād evā 'vidyā-nāçakatvaṃ ghaṭata iti. ato jñānasyā 'kṣaya-phalakatvān na
35 samānatvaṃ jñāna-karmaṇor ity arthaḥ. jñānān na punar-āvṛttiḥ sambha-

vati; avivekā-'khyā-kāraṇa-nācād iti siddham. tad evaṃ viveka-jñānam eva sāksād-dhāno-'pāya ity uktam.

idānīm viveka-jñānasyā 'pi sāksād-upāyāḥ pramāṇāni parikṣyante; "ātmā vā are draṣṭavyaḥ crotavyo mantavya" ity-ādi-ṣrutibhir hi pramāṇa-
trayeṇā 'tma-jñānam ity avagamyate. karṇā-'dikāṃ tv anyan mana-ādi- 5
pramāṇānām cūddhy-ādi-karam eve 'ti.

dvayor ekatarasya vā 'py asaṃnikṛṣṭā-'rtha-paricchittih pramā;
tat-sādhakatamaṃ yat, tat trividham pramāṇam. 87.

asaṃnikṛṣṭaḥ pramātary anārūḍho, 'nadhigata iti yāvat. evam-bhūtasā
'rthasya vastunaḥ paricchittir avadhāraṇam pramā; sā ca dvayor buddhi- 10
puruṣayor ubhayor eva dharmo bhavatu, kiṃ vāi 'katara-mātrasyo, 'bha-
yathāi 'va tasyāḥ pramāyā yat sādhakatamam phalā-'yoga-vyavacchinnaṃ
kāraṇaṃ, tat pramāṇam; tac ca trividhaṃ vakṣyamāṇa-rūpeṇ 'ty arthaḥ.

smṛti-vyāvartanāyā 'nadhigate 'ti, bhrama-vyāvartanāya vastv iti, saṃ-
caya-vyāvartanāya tv avadhāraṇam iti. 15

atra yadi pramā-rūpam phalam puruṣa-niṣṭha-mātram ucyate, tadā bud-
dhi-vṛttir eva pramāṇam; yadi ca buddhi-niṣṭha-mātram ucyate, tade 'ndriya-
saṃnikarṣā-'dir eva pramāṇam. puruṣas tu pramā-sūksya eva, na pramāte
'ti. yadi ca pāuruṣeya-bodho buddhi-vṛttir co 'bhayam api pramā 'eyate,
tadā tū 'ktam ubhayam eva pramā-bhedena pramāṇam bhavati. cakṣur- 20
ādiṣu tu pramāṇa-vyavahāraḥ paramparayāi 'va sarvathe 'ti bhāvaḥ. Pā-
tañjala-bhāṣye tu Vyāsa-devāiḥ puruṣa-niṣṭha eva bodhaḥ prame 'ty uktaḥ;
puruṣā-'rtham eva karaṇānām pravṛttyā phalasya puruṣa-niṣṭhatāyā evāu
'cityāt. ato 'trā 'pi sa eva mukhyaḥ siddhāntaḥ. na ca «puruṣa-bodha-
svarūpasya nityatayā katham phalatvam?» iti vācyam; kevalasya nit- 25
yatve 'py artho-'paraktasya kāryatvāt, puruṣā-'rtho-'parāgasyāi 'va vā pha-
latvād iti. atre 'yam prakriyā: indriya-praṇālikayā 'rtha-saṃnikarṣeṇa
liṅga-jñānā-'dinā vā 'dāu buddher arthā-'kāra vṛttir jāyate. tatra ce 'ndriya-
saṃnikarṣa-jā pratyakṣā vṛttir indriya-viṣiṣṭa-buddhy-ācṛitā; nayanā-'di-
gata-pittā-'di-doṣāiḥ pittā-'dy-ākāra-vṛtty-udayād iti viṣeṣaḥ. sā ca vṛttir 30
artho-'paraktā pratibimba-rūpeṇa puruṣā-'rūḍhā satī bhāsate; puruṣasyā
'pariṇāmitayā buddhi-vat svato 'rthā-'kāratvā-'sambhavāt; arthā-'kāratāyā
eva cā 'rtha-grahaṇatvāt; anyasya durvacatvād iti. tad etad vakṣyati:
"japā-sphaṭikayor iva no 'parāgaḥ, kiṃ tv abhimāna" iti; Yoga-sūtram ca:
"vṛtti-sārūpyam itaratre" 'ti; smṛtir api: 35

"tasmiñ cid darpaṇe sphāre samastā vastu-dṛṣṭayaḥ;
imās tāḥ pratibimbanti, sarasī 'va taṭa-drumā" iti.

Yoga-bhāṣyam ca: "buddheḥ pratisaṃvedī puruṣa" iti. pratidhvanivat

- pratisamvedaḥ samvedana-pratibimbāḥ, tasyā 'craṇa ity arthaḥ. etena puruṣāṇāṃ kūṣṭha-vibhu-cidrūpatve 'pi na sarvadā sarvā-bhāṣana-prasaṅgaḥ; asaṅgatayā svato 'rthā-kāratvā-bhāvāt; arthā-kāratām vinā ca saṃyoga-mātreṇā 'rtha-grahaṇasyā 'tīndriyā-di-sthale buddhāv adṛṣṭatvād
- 5 iti. puruṣe ca sva-sva-buddhi-vṛttinām eva pratibimbā-rpaṇa-sāmarthyam iti phala-balāt kalpyate; yathā rūpavatām eva jalā-diṣu pratibimbana-sāmarthyam, ne 'tarasye 'ti. rūpavattvaṃ ca na sāmānyataḥ pratibimba-prayojakam; ṣaḍdasyā 'pi pratidhvani-rūpa-pratibimba-darṣanāt. na ca «ṣaḍa-janyam ṣaḍā-ntaram eva pratidhvanir» iti vācyaṃ; sphaṭika-
- 10 lāuhityā-der api jāpā-saṃnikarṣa-janyatā-pattyā pratibimba-mithyātva-siddhānta-kṣater iti. pratibimbaḥ ca buddher eva pariṇāma-viṣeṣo bimbā-kāro jalā-di-gata iti mantavyam. kecit tu «vṛttāu pratibimbam sad eva cāitanyam vṛttim prakāśayati; tathā ca vṛtti-gata-pratibimba eva vṛttāu cāitanya-viśayatā, na tu cāitanye vṛtti-pratibimbo 'stī» 'ty āhuḥ. tad asat;
- 15 upadarṣita-ṣaṣṭra-virodhena kevala-tarkasyā 'prayojakatvāt; vinigamanā-virahena vṛtti-cāitanyayor anyo-nya-viśayatā-khya-sambandha-rūpatayā 'nyo-nyasminn anyo-nya-pratibimba-siddheḥ ca; bāhya-sthale 'rthā-kāratāyā eva viśayatā-rūpatva-siddhyā 'ntare 'pi tat-tad-arthā-kāratāyā eva viśayatātvāu-cityāc ce 'ti. ye tu tārīkikā jñānasya viśayatām ne 'ecchanti,
- 20 tan-mate jñāna-vyaktinām anugamaka-dharmā-bhāvena ghaṭa-viśayakam paṭa-viśayakam jñānam ity-ādy-anugata-vyavahārā-nupapattiḥ. kecit tu tārīkikā anayāi 'vā 'nupapattyā viśayatām atirīkta-padārtham āhuḥ. tad apy asat; anubhūyamānām arthā-kāratām viḥaya viśayatā-ntara-kalpane gāuravād iti.
- 25 «nanu tathā 'pi sva-svo-pādhi-vṛtti-rūpāi 'va vṛtti-cāitanyayor anyo-nya-viśayatā 'stu; svo-pādhi-vṛttitvenāi 'vā 'nugamāt; alam ākāra-khya-pratibimba-dvayene!» 'ti cen, na; pratibimbam vinā svatvasyā 'pi durvacatvāt. svatvaṃ hi sva-bhukta-vṛtti-vāsanā-vattvam. bhogaḥ ca jñānam. tathā ca viśayatā-lakṣaṇasya viśaya-sāmagrī-ghaṭitatvenā 'tmā-craṇaḥ. tasmād
- 30 acāitanya-cāitanyayor anyo-nya-viśayatā-rūpo 'nyo-nyasminn anyo-nya-pratibimbaḥ siddhaḥ. adhikaṃ tu Yogavārttike dṛṣṭavyam iti dik. atrā 'yam pramātr-ādi-vibhāgaḥ:

pramātā cetanaḥ cūddhaḥ, pramāṇam vṛttir eva naḥ,
 pramā 'rthā-kāra-vṛttinām cetane pratibimbanam;
 35 pratibimbata-vṛttinām viśayo meya ucyate;
 sākṣād-darṣana-rūpaṃ ca sākṣitvaṃ vakṣyati svayam.
 ataḥ syāt kāraṇā-bhāvād vṛtteḥ sākṣy eva cetanaḥ.
 Viṣṇv-ādeḥ sarva-sākṣitvaṃ gāṇam liṅgā-dy-abhāvata iti.

«nanu

- 40 «yathā prakāśayaty ekaḥ kṛtsnam lokam imam raviḥ,
 kṣetram kṣetrī tathā kṛtsnam prakāśayati, Bhārata»

'ty-ādi-vākyeṣū 'pamānā-'di prakṛti-puruṣa-viveke pramāṇam upanyastam. tat katham ucyate trividham? » iti. tatrā 'ha :

tat-siddhāu sarva-siddher nā 'dhikya-siddhiḥ. 88.

trividha-pramāṇa-siddhāu ca sarvasyā 'rthasya siddher na pramāṇa-'dhikyam sidhyati gāuravād ity arthaḥ. ata eva Manunā 'pi pramāṇa- 5 trayam evo 'panyastam :

“pratyakṣam anumānam ca ṣāstram ca vividhā-'gamam
trayam suviditam kāryam dharma-ṣuddhim abhīpsate ” 'ti.

upamānāi-'ti hyā-'dīnām cā 'numāna-ṣabdayoḥ praveṣaḥ; anupalabdhy-ādi-nām ca pratyakṣe praveṣa iti. ukta-vākye ce 'dam anumānam abhipretam : 10 ā-pāda-tala-mastakam kṛtsnam sva-vyatiriktenāi 'kena prakāṣyam ; svayam aprakāṣatvāt ; trāilokya-vad iti.

tejaḥ-cāitanya-sādhāraṇam ca prakāṣatvam akhaṇḍo-'pādhiḥ prakāṣa-vyavahāra-niyāmakatayā siddha iti.

puruṣa-niṣṭhā prame 'ti mukhya-siddhāntam ācṛitya pramāṇānām 15 viṣeṣa-lakṣaṇāni vaktum upakramate :

yat sambaddham sat tad-ākāro-'llekhi vijñānam, tat pratyakṣam. 89.

sambaddham bhavat sambaddha-vastv-ākāra-dhāri bhavati yad vijñānam buddhi-vṛttis, tat pratyakṣam pramāṇam ity arthaḥ. atra sad ity-antaḥ 20 hetu-garbha-viṣeṣaṇam. tathā ca svā-'rtha-saṃnikarṣa-janyā-'kārasyā 'crayo vṛttiḥ pratyakṣam pramāṇam iti niṣkarṣaḥ. “vṛttiḥ sambandhā-'rtham sarpatī ” 'ty āgāmi-sūtrān na vṛtteḥ saṃnikarṣa-janyatvam ity ākāra-'craya-grahaṇam. cakṣur-ādi-dvāraka-buddhi-vṛttiḥ ca pradīpasya ṣikḥā-tulyā bāhyā-'rtha-saṃnikarṣā-'nantaram eva tad-ākāro-'llekhinī bhavatī 'ti nā 25 'sambhavaḥ.

« nanu yoginām atītā-'nāgata-vyavahita-vastu-pratyakṣe 'vyāptiḥ ; sambaddha-vastv-ākārā-'bhāvād » ity ācāṅkya tasyā 'lakṣyatvena samādhatte :

yoginām abāhya-pratyakṣatvān na doṣaḥ. 90.

āindriyaka-pratyakṣam evā 'tra lakṣyam, yoginaḥ cā 'bāhya-pratyakṣa- 30 kāḥ ; ato na doṣo, na tat-pratyakṣe 'vyāptir ity arthaḥ.

vāstavaḥ samādhānam āha :

līna-vastu-labdhā-'tiṣaya-sambandhād vā 'doṣaḥ. 91.

athavā tad api lakṣyam eva ; tathā 'pi na doṣo, nā 'vyāptiḥ ; yato līna-vastuḥ labdha-yogaja-dharma-janyā-'tiṣayasya yogi-cittasya sambandho 35 ghaṭata ity arthaḥ. atra līna-ṣabdaḥ parā-'bhipretā-'saṃnikṛṣṭa-vācī ; sat-

kārya-vādinām hy atītā-'dikam api svarūpato 'stī 'ti tat-sambandhaḥ sambhaved iti. vyavahita-viprakṛṣṭeṣu sambandha-hetu-vidhayā labdhā-'tiçaye 'ti viçeṣanam. atīçayaç ca vyāpakatvaṁ vṛtti-pratibandhaka-tamo-nivṛtty-ādiç ce 'ti. idam cā 'trā 'vadheyam : "yat sambaddham sad" iti pūrva-
 5 sūtre buddher artha-saṁnikarṣasyāi 'va pratyakṣa-hetutā-lābhāt pratyakṣa-sāmānye bāhyā-'rtha-sādhārane buddhy-artha-saṁnikarṣa eva kāraṇam; indriya-saṁnikarṣas tu cākṣuṣā-'di-pratyakṣeṣu viçiṣyāi 'va kāraṇāni. «nanv evam indriya-saṁnikarṣa-yogaja-dharmā-'dy-abhāve 'pi buddhyā bāhyā-'rtha-pratyakṣā-'pattiḥ.» māi 'vam! tamaḥ-pratibandhena tadānīm
 10 buddhi-sattvasya vṛtty-asambhavāt. tac ca tamaḥ kadā-cid arthe-'ndriyayoḥ saṁnikarṣeṇa kadā-cic ca yogaja-dharmenā 'pasāryate; añjana-saṁyogena nayana-mālīnya-vat. na cāi «'vam tad-dhetor eva tad astv iti nyāyene 'ndriya-saṁnikarṣā-'der eva bāhyā-'rtha-pratyakṣa-sāmānye hetutā 'stv» iti vācyam; suṣupty-ādāu tamaso buddhi-vṛtti-pratibandhakatva-
 15 siddheḥ;

“sattvāj jāgaranaṁ vidyād, rajasā svapnam ādiçet,
 prasvāpanaṁ tu tamasā; turiyaṁ triṣu saṁtatam”

ity-ādi-smṛtibhyaḥ suṣupty-ādāu vṛtti-pratibandhakā-'ntarā-'sambhavāc ca; cākṣuṣa-vṛttāv api tamasaḥ pratibandha-darçanāc ca. yat tu çuṣka-tārki-
 20 kāḥ suṣuptāu vṛtty-anutpādā-'rthaṁ jñāna-sāmānye tvañ-mano-yogaṁ kāraṇam kalpayanti, tad asat; tvag-indriyo-'tpatteḥ prāg api kevala-buddhyā Svayambhuvaḥ sarva-pratyakṣa-çravaṇāt; tvañ-mano-yogā-'nutpāde 'pi tamasa eva nimittatāyā vaktavyatvāc ca; kevala-tarkasyā 'pratiṣṭhā-doṣa-grastatvāc ce 'ti dik.

25 «nanu tathā 'pī 'çvara-pratyakṣe 'vyāptiḥ; tasya nityatvena saṁnikarṣā-'janyatvād» iti. tatrā 'ha:

Içvarā-'siddheḥ. 92.

Içvare pramāṇā-'bhāvān na doṣa ity anuvartate. ayaṁ ce 'çvara-prati-
 30 ṣedha eka-deçinām prāuḍha-vādenāi 've 'ti prāg eva pratipāditam; anyathā hī 'çvarā-'bhāvād ity evo 'cyeta. Içvarā-'bhyupagame tu saṁnikarṣa-janya-jātiyatvam eva pratyakṣa-lakṣaṇaṁ vivakṣitam; sājātyaṁ ca jñānatva-sākṣād-vyūpya-jātye 'ti bhāvaḥ.

«çruti-smṛtibhyaṁ katham iço na sidhyatī?» 'ty ākāṅkṣāyāṁ tarka-virodhaṁ lāukikam eva bādhakam āha :

35 mukta-baddhayor anyatarā-'bhāvān na tat-siddhiḥ. 93.

Içvaro 'bhimataḥ kiṁ kleṣā-'di-mukto vā, tāir baddho vā? anyatarasyā 'py asambhavān ne 'çvara-siddhir ity arthaḥ.

ubhayathā 'py a-sat-karatvam. 94.

muktatve sati sraṣṭṛtvā-'dy-akṣamatvaṃ, tat-prayojakā-'bhimāna-rāgā-'dy-abhāvāt; baddhatve 'pi mūḍhatvān na sṛṣṭy-ādi-kṣamatvam ity arthaḥ.

« nanv evam īcvara-pratipādaka-ṣrutinām kā gatiḥ? » tatrā 'ha :

muktā-'tmanah praçaṁsā upāsā siddhasya vā. 95.

5

yathā-yogaṃ kācic chrutir muktā-'tmanah kevalā-'tma-sāmānyasya jñeyatā-vidhānāya saṃnidhi-mātrāi-'cāvareṇa stuti-rūpā prarocanā-'rthā; kācic ca saṃkalpa-pūrvaka-sraṣṭṛtvā-'di-pratipādikā ṣrutih siddhasya Brahma-Viṣṇu-Harā-'der evā 'nitye-'cvarasyā 'bhimānā-'di-mato 'pi gāuṇa-nitya-tvā-'di-mattvān nityatvā-'dy-upāsā-pare 'ty arthaḥ.

10

« nanu tathā 'pi prakṛty-ādy-akhilā-'dhiṣṭhātṛtvam ṣṛyamāṇaṃ no 'papadyate; loke saṃkalpā-'dinā pariṇamanasyāi 'vā 'dhiṣṭhātṛtvā-vyavahārād » iti. tatrā 'ha :

tat-saṃnidhānād adhiṣṭhātṛtvam, maṇi-vat. 96.

yadi saṃkalpena sraṣṭṛtvam adhiṣṭhātṛtvam ucyate, tadā 'yaṃ doṣaḥ 15 syāt. asmābhis tu puruṣasya saṃnidhānād evā 'dhiṣṭhātṛtvam sraṣṭṛtvā-'di-rūpam iṣyate. maṇi-vat, yathā 'yas-kānta-maṇeḥ saṃnidhya-mātreṇa ṣālya-niṣkarṣakatvaṃ na saṃkalpā-'dinā, tathāi 'vā 'di-puruṣasya saṃyoga-mātreṇa prakṛter mahat-tattva-rūpeṇa pariṇamanam; idam eva ca svo-'pādhi-sraṣṭṛtvam ity arthaḥ. tathā co 'ktam :

20

“ niricche saṃsthithe ratne yathā lohaḥ pravartate,
sattā-mātreṇa devena tathā ce 'yaṃ jagaj-janiḥ.
ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :
niricchatvād akartā 'sāu, kartā saṃnidhi-mātrata ” iti.

“ tad āikṣata bahu syām ” ity-ādi-ṣrutis tu kūlam pipatiṣatī 'ti-vad gāuṇī; 25 prakṛter āsanna-bahutara-guṇa-saṃyogāt. athavā buddhi-pūrva-sṛṣṭi-viṣayam etādṛṣa-vākya-jātaṃ, na tv ādi-sarga-param; tasyā 'buddhi-pūrvak-tva-smaraṇād iti bhāvaḥ; yathā Kāurme :

“ ity eṣa prākṛtaḥ sargaḥ saṃkṣepāt kathito mayā;
a-buddhi-pūrvakas tv eṣa. brāhmīn sṛṣṭīm nibodhate ” 'ti.

30

asya ca vākya-syā 'di-puruṣa-buddhy-ajanyatvena saṃkoce gāuravam iti.

na kevalam sargā-'dāv eva puruṣasya saṃyoga-mātreṇa sraṣṭṛtvā-'dikam, api tv anyeṣv api saṃkalpā-'di-pūrvakeṣu bhūtā-'diṣv akhileṣu viṣeṣa-kāryeṣv api sarva-puruṣāṇām ity āha :

viṣeṣa-kāryeṣv api jivānām. 97.

adhiṣṭhātṛtvam saṃnidhānād ity anuṣajyate. antaḥkaraṇo-'palakṣita-syāi 'va jīva-ṣabdā-'rthatvam ṣaṣṭhā-'dhyāye vakṣyati. tathā ca viṣeṣa-kārye visargā-'khye vyaṣṭi-srṣṭāv api jivānām antaḥkaraṇa-pratibimbīta-
6 cetanānām saṃnidhānād evā 'dhiṣṭhātṛtvam, na tu kenā 'pi vyāpāreṇa; kūṭastha-cin-mātra-rūpatvād ity arthaḥ.

«nanu cet sadā sarva-jña īṣvaro nā 'sti, tarhi vedānta-mahā-vākyā-'rthasya vivekasyo 'padeṣe 'ndha-paramparā-'ṣaṅkayā 'prāmāṇyam pra-sajyeta.» tatrā 'ha:

10 siddha-rūpa-boddhṛtvād vākyā-'rtho-'padeṣaḥ. 98.

Hiraṇyagarbhā-'dīnām siddha-rūpasya yathārthasya boddhṛtvāt tad-vaktṛkā-'yurvedā-'di-prāmāṇyenā 'vadhṛtāt teṣām vākyā-'rtho-'padeṣaḥ pramāṇam iti ṣeṣaḥ.

«nanu puruṣasya cet saṃnidhi-mātreṇa gāṇam adhiṣṭhātṛtvam, tarhi
15 mukhyam adhiṣṭhātṛtvam kasye?» 'ty ākāṅkṣyām āha:

antaḥkaraṇasya tad-ujjvalitatvāl loha-vad adhiṣṭhātṛtvam. 99.

antaḥkaraṇasyā 'nupacaritam adhiṣṭhātṛtvam saṃkalpā-'di-dvārakam pratyetavyam. «nanv adhiṣṭhātṛtvam ghaṭā-'di-vad acetanasya na yuktam.» tatrā 'ha: loha-vat tad-ujjvalitatvād iti. antaḥkaraṇam hi tapta-loha-vac
20 cetano-'jvalitam bhavati. atas tasya cetanāyamānatayā 'dhiṣṭhātṛtvam ghaṭā-'di-vyāvṛttam upapadyata ity arthaḥ. «nanv evam cāitanyenā 'ntaḥkaraṇasyo 'jvalane citeḥ saṅgitvam agni-vad eva syād» iti cen, na; nityo-'jvala-cāitanya-saṃyoga-viṣeṣa-mātrasya saṃyoga-viṣeṣa-janya-cāitanya-pratibimbasyāi 'va vā 'ntaḥkaraṇo-'jvalana-rūpatvāt; na tu cāitanyam
25 antaḥkaraṇe saṃkrāmati, yena saṅgitā syāt. agner api hi prakāṣā-'dikam na lohe saṃkrāmati; kiṃ tv agni-saṃyoga-viṣeṣa eva lohasyo 'jvalanam iti. «nanv evam api saṃyogena pariṇāmitvam» iti cen, na; sāmānya-guṇā-'tirikta-dharmo-'tpattāv eva pariṇāma-vyavahārād iti. ayam ca saṃyoga-viṣeṣo 'ntaḥkaraṇasyāi 'va sattvo-'dreka-rūpāt pariṇāmād bhavati 'ti
30 phala-balāt kalpyate; puruṣasyā 'pariṇāmitvena saṃyoge tan-nimittaka-viṣeṣā-'sambhavād iti. ayam eva ca saṃyoga-viṣeṣo buddhy-ātmanor anyo-'nya-pratibimbane hetuḥ. «nanu pratibimba-hetutayā saṃyoga-viṣeṣā-'vaçyakatve pratibimba-kalpanā vyarthā; pratibimba-kāryasyā 'rtha-jñānā-'deḥ saṃyoga-viṣeṣād eva sambhavād» iti. māi 'vam! buddhāu cāitanya-
35 pratibimbe cāitanya-darṣanā-'rtham kalpyate, darṣaṇe mukha-pratibimbav-
vat; anyathā karma-kartṛ-virodhena svasya sāksāt sva-darṣanā-'nupapatteḥ. ayam eva ca cit-pratibimbo <buddhāu cie-chāyā-'pattir> iti, <cāitanyā-'dhyāsa> iti, <cid-āveṣa> iti co 'cyate. yaç ca cāitanye buddheḥ pratibimbe,

sa cā 'rūḍha-viṣayāṇi saha buddher bhānā-rtham iṣyate; arthā-kāratayāi
 'vā 'rtha-grahanaṣya buddheḥ sthale dṛṣṭatvena tān vinā saṃyoga-viṣeṣa-
 mātrena 'rtha-bhānasya puruṣe 'py anāucityāt; arthā-kāraṣyāi 'vā 'rtha-
 grahaṇa-ṣabdā-rthatvāc ce 'ti. sa cā 'rthā-kāraḥ puruṣe pariṇāmo na
 sambhavatī 'ty arthāt pratibimba-rūpa eva paryavasyatī 'ti dik. sa cā 'yam 5
 anyo-nya-pratibimbo Yoga-bhāṣye Vyāsa-devāṇi siddhāntitaḥ: "citi-ṣaktir
 aparīṇāminy apratisaṃkramā ca pariṇāminy arthe pratisaṃkrānte 'va tad-
 vṛttim anupatati; tasyāc ca prāpta-cāitanyo-pagraha-rūpāyā buddhi-vṛtter
 anukāri-mātratayā buddhi-vṛtty-aviṣiṣṭā hi jñāna-vṛttir ity ākhyāyata" ity-
 ādinā. Yogavārttike cāi 'tad vistarato 'smābhiḥ pratipāditam. kaṣcit tu 10
 «buddhi-gatayā cie-chāyayā buddher eva sarvā-rtha-jñāṭṛtvam; icchā-
 'dibhir jñānasya sāmānādhikaraṇyā-nubhavāt; anyasya jñānenā 'nyasya
 pravṛtty-anāucityāc ce» 'ty āha. tad ātmā-jñāna-mūlakatvād upekṣaṇīyam.
 evaṃ hi buddher eva jñāṭṛtve "cid-avasāno bhoga" ity āgāmi-sūtra-dvaya-
 virodhaḥ, puruṣe pramāṇā-bhāvaḥ ca; puruṣa-liṅgasya bhogasya buddhāv 15
 eva svī-kārāt. na ca «pratibimbā-nyathā-nupapattyā bimba-bhūtaḥ puru-
 ṣaḥ setsyati» 'ti vācyam; anyo-nyā-ṣrayāt: prthag-bimba-siddhāu buddhi-
 stha-cāitanyasya pratibimbatā-siddhiḥ, pratibimbatā-siddhāu ca tat-prati-
 yogitayā bimba-siddhir iti. asman-mate ca jñāṭṛtayā puruṣa-siddhy-ananta-
 raṃ tasya jñeyatvā-nyathā-nupapattyā pratibimba-siddhāu nā 'nyo-nyā- 20
 'ṣrayaḥ. «atha vṛtti-sākṣitayā bimba-rūpaḥ cetanaḥ sidhyati» 'ti cet, tarhi
 sākṣiṇa eva pramāṭṛtvam apy ucitam; ubhaya-jñāṭṛtva-kalpane gāuravāt;
 vṛtti-jñāna-ghaṭa-jñānayoḥ sāmānādhikaraṇyā-nubhavāc ca. kiṃ cāi 'vaṃ
 sati buddher eva bhokṛtve "bhokṛt-bhāvād" ity āgāmi-sūtreṇa bhokṛtayā
 puruṣa-sādhanaṃ virudhyeta. «atha buddhi-gata-cie-chāyā-rūpeṇa samban- 25
 dhena bimbasyāi 'va jñānaṃ, na tu citāu buddhi-pratibimbaḥ kalpyata»
 ity etāvan-mātre cet tasyā 'ṣayo varṇyeta, tad apy asat; sūryā-deḥ sva-
 pratibimba-rūpa-sambandhena jalā-di-tat-stha-vastu-bhāsakatvā-darṣanāt,
 kirapāir eva tad-ubhaya-bhāsanāt; maru-marīcikā-dāu tu svā-dhyasta-jalā-
 'di-bhāsakatvaṃ dṛṣṭam eve 'ti dṛṣṭā-nusāreṇā 'smābhiḥ citāu buddhi-prati- 30
 bimba eva sarvā-rtha-bhāna-hetutayā sambandhaḥ kalpita iti. yac co 'ktam
 «anyasya jñānenā 'nyasya pravṛtty-anupapattir» iti, tad api na; "akartur
 api phalo-pabhogo 'nnādyā-vad" ity āgāmi-sūtreṇa jñāna-pravṛttyor vāi-
 dhikaraṇyasya dṛṣṭānteno 'papādayiṣyamānatvāt; buddheḥ saṃkalpena
 deha-kriyāyām ivā 'trā 'pi saṃyoga-viṣeṣā-der eva niyāmakatvād iti. 35

pratyakṣa-pramāṇaṃ lakṣayitvā 'numānaṃ lakṣayati:

pratibandha-dṛṣṭaḥ pratibaddha-jñānam anumānam. 100.

pratibandho vyāptiḥ; vyāpti-darṣanād vyāpaka-jñānaṃ vṛtti-rūpaṃ
 anumānam pramāṇam ity arthaḥ. anumitis tu pāuruṣeyo bodha iti.

ṣabda-pramāṇam lakṣayati :

āpto-'padeṣaḥ ṣabdaḥ. 101.

āptir atra yogyatā; vedasyā 'pāuruṣeyatāyāḥ pañcamā-'dhyāye vakṣya-
māṇatvāt. tathā ca yogyaḥ ṣabdas, taj-janyam jñānam ṣabdā-'khyam
6 pramāṇam ity arthaḥ. phalam ca pāuruṣeyaḥ ṣabdo bodha iti.

pramāṇa-pratipādanasya svayam eva phalam āha :

ubhaya-siddhiḥ pramāṇāt; tad-upadeṣaḥ. 102.

ubhayaor ātmā-'nātmanor vivekena siddhiḥ pramāṇād eva bhavati; atas
tasya pramāṇasyo 'padeṣaḥ kṛta ity arthaḥ.

10 tatra yenā 'numāna-viṣeṣeṇa pramāṇena mukhyato 'tra prakṛti-puruṣāu
viviecyā sādhanīyāu, tad varṇayati :

sāmānyato dṛṣṭād ubhaya-siddhiḥ. 103.

anumānam tāvat trividham bhavati: pūrva-vat, ṣeṣa-vat, sāmānyato
dṛṣṭam ce 'ti. tatra pratyakṣī-kṛta-jātiya-viśayakam pūrva-vat; yathā
15 dhūmena vahny-anumānam; vahni-jātiyo hi mahānasā-'dāu pūrvam pra-
tyakṣī-kṛtaḥ. vyatirekā-'numānam ṣeṣa-vat. ṣeṣo 'pūrvo 'rtho 'sya viśa-
yatvenā 'stī 'ti ṣeṣa-vat; aprasiddha-sādhyakam iti yāvat; yathā pṛthivī-
tvene 'tara-bhedā-'numānam; pṛthivī-'tara-bhedo hi prāg asiddhaḥ. sāmā-
nyato dṛṣṭam ca tad-ubhaya-bhinnam anumānam. yatra sāmānyataḥ
20 pratyakṣā-'di-jātiyam ādāya vyāpti-grahāt pakṣa-dharmatā-balena tad-vijā-
tīyo 'pratyakṣā-'dy-arthaḥ sidhyati; yathā rūpā-'di-jñāne kriyātvena kara-
ṇavattvā-'numānam; atra hi pṛthivītvā-'di-jātiyam kuṭhārā-'di-karaṇam
ādāya vyāptim gṛhītvā tad-vijātiyam atīndriyam jñāna-karaṇam indriyam
sādhyata iti. tatra sāmānyato dṛṣṭād anumānād dvayor prakṛti-puruṣayor
25 siddhir ity arthaḥ.

tatra prakṛteḥ sāmānyato dṛṣṭam anumānam, yathā: mahat tattvaṁ
sukha-duḥkha-moha-dharmaka-dravyo-'pādānakam; kāryatve sati sukha-
duḥkha-moha-dharmakatvāt; suvarṇā-'di-ja-kuṇḍalā-'di-vad ity-ādi.

30 puruṣe tu yady apy anumānā-'pekṣā nā 'stī, sarva-sammatatvāt, tathā
'pi prakṛty-ādi-viveke sāmānyato dṛṣṭam evā 'pekṣyate. tad yathā: pra-
dhānam parārtham; saṃhatya-kāritvāt; gṛhā-'di-vad iti. atra hi praty-
akṣa-siddham dehā-'dy-arthakatvaṁ gṛhādiṣu gṛhītvā tad-vijātiyaḥ puru-
ṣaḥ pradhānā-'di-paratvenā 'numīyate. dehā-'dīnām ca bhokṛtṛtvam aviveke-
na prāg gṛhītam ity ubhaya-siddhir iti.

35 « yā pramāṇasya phala-bhūtā pramā-'khyasiddhir uktā, tayā puruṣasya
pariṇāmā-'pattir » ity ācāṅkāyām tasyaḥ svarūpam āha :

cid-avasāno bhogaḥ. 104.

puruṣa-svarūpe cāitanye paryavasānam yasyāi, 'tādṛco bhogaḥ siddhir ity arthaḥ. buddher bhogasya vyāvartanāya cid-avasāna iti, cetaḥ pariṇāmitva-sadharma-tvā-'di-ṣaṅkā-nirāsāyā 'vasāna-padam. citāu bhogasya svarūpe paryavasatatvān na kāuṣasthyā-'di-hānir ity āçayaḥ. tathā hi 5
pramāṇā-'khyā-vṛtty-ārūḍham prakṛti-puruṣā-'dikam prameyaṁ vṛttyā saha puruṣe pratibimbam sad bhāsate. ato 'rtho-'parakta-vṛtti-pratibimbā-'va-
cchinnaṁ svarūpa-cāitanyam eva bhānam, puruṣasya bhogaḥ, pramāṇasya ca phalam iti. tataḥ ca pratibimba-rūpeṇā 'rtha-sambandhe dvāratayā
vṛttinām karaṇatvam iti. tad uktaṁ Viṣṇupurāṇe : 10

“grhītān indriyāir arthān ātmane yaḥ prayacchati,
antaḥkaraṇa-rūpāya tasmāi viçvā-'tmane nama ” iti.

rājño hi karaṇa-vargaḥ svāmine bhogya-jūtaṁ samarpayati 'ti dṛṣṭam iti. bhoga-çabdhā-'rthaḥ cā 'bhyavaharaṇam, ātmasāt-karaṇam iti yāvat. sa ca dehā-'di-cetanā-'nteṣu sādharmaṇaḥ; viçeṣas tv ayam : aparīṇāmitvāt puru- 15
ṣasya viṣaya-bhogaḥ pratibimbā-'dāna-mātram, anyeṣūn tu pariṇāmitvāt puṣṭy-ādir apī 'ti. ayam eva ca pariṇāma-rūpaḥ pāramārthiko bhogaḥ
puruṣe pratiṣidhyate “buddher bhoga ivā 'tmanī” 'ty-ādibhir iti mantav-
yam.

asmin sūtre puruṣasyā 'pi phala-vyāpyatā siddhā; cid-avasānatāyā evo 20
'bhaya-siddhitva-vacanād iti.

« nanu kartur eva loka kriyā-phala-bhogo dṛṣṭaḥ; yathā saṁcarata eva saṁcāro-'ttha-duḥkha-bhoga iti. tat katham buddhi-kṛta-dharmā-'di-phala-
lasya sukhā-'dy-ātmikāyā artho-'parakta-buddhi-vṛtter bhogaḥ puruṣe gha-
ṭete » 'ty āçāṅkāyām āha : 25

akartur api phalo-'pabhogo 'nnādyā-vat. 105.

buddhi-karma-phalasyā 'pi vṛtter upabhogas tad-akartur api puruṣasya yuktaḥ. annādyā-vat, yathā 'nya-kṛtasyā 'nnā-'der upabhogo rājño bhavati, tadvad ity arthaḥ. avivekasya sva-svāmi-bhāvasya vā bhoga-niyāmakatvāt
tu nā 'tiprasaṅgaḥ. sukha-duḥkhā-'deḥ karma-phalatvam abhyupetya 30
buddhi-gataṁ karma-phalam puruṣo bhuṅkta ity uktam.

idānīm puruṣa-gata-bhogasyāi 'va karma-phalatvaṁ svīkṛtya buddhi-
karmaṇā puruṣa eva phalam utpadyata iti mukhya-siddhāntam āha :

avivekād vā tat-siddheḥ kartuḥ phalā-'vagamaḥ. 106.

athavā kartari phalam eva na bhavati; « sukham bhuñjīye » 'ty-ādi- 35
kāmanābhir bhogasyāi 'va phalatvāt. ato bhoktṛ-niṣṭham eva phalam
bhavati. çāstra-vihitam phalam anuṣṭhātārī 'ti çāstreṣu kartuḥ phalā-

'vagas tu tat-siddher akarṭṛ-niṣṭhāyā bhogā-'khyā-siddheḥ karṭṛ-buddhāv avivekāḍ ity arthaḥ. <yo 'haṁ karomi, sa evā 'haṁ bhuñja> iti hi lāukikā-'nubhava iti; yā ca <sukham me bhūyād> ity-ādi-kāmanā, sā <putro me bhūyād> iti-vat phala-sādhanaṭvenāi 'vo 'papadyate. bhogas tu nā 'nyasya
 5 sādhanam; ataḥ sa eva phalam iti mukhyaḥ siddhāntaḥ. bhogasya puru-
 ṣa-svarūpatve 'pi, vāiṣeṣikānām mate crottra-vat, kāryatā bodhyā; sukhā-
 'dy-avacchinna-citer eva bhogadvāt. asmiñ ca bhogasya phalatva-pakṣe
 duḥkha-bhogā-'bhāva evā 'pavargo bodhyaḥ. athavā bhogyatā-rūpa-svatva-
 sambandhena sukha-duḥkhā-'bhāvayor eva phalatvam astu; tena samban-
 10 dhena dhanā-'der iva sukhā-'der api puruṣa-niṣṭhatvād iti.

tad evam pramāṇāni pramāṇa-phala-bhūtām prameya-siddhiṁ ca prati-
 pādyā prameya-siddher api phalam āha:

no 'bhayaṁ ca tattvā-'khyāne. 107.

pramāṇena prakṛti-puruṣayos tattvā-'khyāne tattva-sākṣātkāre saty
 15 ubhayam api sukha-duḥkhe na bhavataḥ; "vidvān harṣa-śokau jahātī"
 'ti cṛuter, nyāyāc ce 'ty arthaḥ.

sāmkṣepato vivekenā 'numāpitāu prakṛti-puruṣāu. tayor prakṛti-
 puruṣayor anumāne 'vāntara-viṣeṣā itaḥ param adhyāya-samāptiṁ yāvad
 vicāryāḥ; tatra cā 'dāu prakṛty-ādy-anumāneṣv anupalambha-bādhakam
 20 apākaroti:

viśayo 'viśayo 'py atidūrā-'der hāno-'pādānābhyām indriya-
 sya. 108.

indriyā-'nupalabhyatā-mātrato ghaṭā-'dy-abhāva-vat pratyakṣeṇa cār-
 vākāḥ prakṛty-ādy-abhāvaḥ sādhayitum na śakyate; yato vidyamāno
 25 'py artha indriyānām kāla-bhedena viśayo 'viśayaḥ ca bhavati; atidūratvā-
 'di-doṣād, indriya-ghāte-'ndriya-grahābhyām ce 'ty arthaḥ. sāmagrī-sam-
 avadhāne saty anupalambhasyāi 'vā 'bhāva-pratyakṣa-hetutā. prakṛty-ādy-
 upalambhe tu vakṣyamāṇa-pratibandhān na sāmagrī-samavadhānam iti
 bhāvaḥ. atidūrā-'dayaḥ ca doṣā viśiṣya Kārikayā parigaṇitāḥ:

30 "atidūrāt sāmīpyād indriya-ghātān mano-'navasthānāt

sāukṣmyād vyavadhānād abhibhavāt samānā-'bhihārāc ce" 'ti.

samānā-'bhihārāḥ sajātīya-saṁvalanam, yathā māhiṣe gavya-miçraṇān mā-
 biṣatvā-'grahāṇam iti.

«nanv atidūratvā-'diṣu madhye prakṛty-ādy-upalambhe kim prati-
 35 bandhakam?» iti. tatrā 'ha:

sāukṣmyāt tad-anupalabdhiḥ. 109.

tayor pūrvoktayor prakṛti-puruṣayor anupalabdhis tu sāukṣmyād ity
 arthaḥ. sūkṣmatvam ca nā 'ṇutvam, viçva-vyāpanāt; nā 'pi durūhatvā-

'dikam, durvacatvāt; kim tu pratyakṣa-pramā-pratibandhikā jātiḥ. yoga-
ja-dharmasya co 'ttejakatayā prakṛti-puruṣā-'dīnām pratyakṣa-pramā bhav-
ati. jāti-sāṃkaryam ca na doṣā-'vaham.

athavā niravayava-dravyatvam evā 'tra sūkṣmatvam; yoga-ja-dharmaḥ
co 'ttejaka eve 'ti.

6

«nanv abhāvād evā 'nupalabdhi-sambhave kim-artham sāukṣmyam
kalpyate? anyathā ca ṣaṣṭa-ṣṛṅgā-'der api sāukṣmyād anupalabdhiḥ kim
na syād?» iti. tatrā 'ha:

kārya-darṣanāt tad-upalabdheḥ. 110.

kāryā-'nyathā-'nupapattiyā prakṛty-ādi-siddhāu satyām teṣām sūkṣma- 10
tvaṃ kalpyate. anumānāt pūrvam ca sūkṣmatvā-'di-samūcayenā 'bhāvā-
'nirṇayād anumānam upapadyata ity arthaḥ.

atra ṣaṅkate:

vādi-vipratipattes tad-asiddhir iti cet, 111.

«nanu kāryam ced utpatteḥ prak siddham syāt, tadā tad-ādharatayā 15
nityā prakṛtiḥ setsyati; kārya-sāhityenāi 'va kāraṇā-'numānasya vakṣya-
māpatvāt. vādi-vipratipattes tu sat-kāryasyāi 'vā 'siddhir» iti yadī 'ty
arthaḥ.

abhyupetya pariharati:

tathā 'py ekatara-dṛṣṭyāi 'katara-siddher nā 'palāpaḥ. 112.

20

mā 'stu sat kāryam, tathā 'py ekatarasya kāryasya dṛṣṭyā 'nyatarasya
kāraṇasya siddher apalāpo nā 'sty eve 'ti nityam kāraṇam siddham eva.
tata eva ca pariṇāmināḥ sakācād aparīṇāmitayā puruṣasya vivekena
mokṣo-'papattir ity arthaḥ.

anenāi 'vā 'bhyupagama-vādena vāiṣeṣikā-'dy-āstika-ṣāstram pravartate. 25
ato na sat-kārya-vādi-ṣruti-smṛti-virodhe 'pi teṣām aṅgā-'ntareṣv aprāmā-
ṇyam iti mantavyam.

paramā-'rthataḥ parihāram āha:

trividha-virodhā-'patteḥ ca. 113.

sarvam kāryam trividham sarva-vādi-siddham: atītam anāgataṃ var- 30
tamānam iti. tatra yadī kāryam sadā san ne 'śyate, tadā trividhatvā-
'nupapattiḥ; atītā-'di-kāle ghaṭā-'dy-abhāvena ghaṭā-'der atītā-'di-dharma-
katvā-'nupapatteḥ, sad-asatoḥ sambandhā-'nupapatteḥ; kim ca pratiyogitva-
sya pratiyogi-svarūpatve tad-doṣa-tādavasthyāt. abhāva-mātra-svarūpatve
paṭā-'dy-abhāvo ghaṭā-'dy-abhāvaḥ syāt; abhāvatvā-'viṣeṣāt; abhāveṣv api 35
svarūpato viṣeṣā-'ṅgikāre cā 'bhāvatvasya paribhāṣā-mātratva-prasaṅgāt.
«atha pratiyogy evā 'bhāva-viṣeṣaka» iti cen, na; asataḥ pratiyogināḥ

prāg-abhāvā-'diṣu viṣeṣakatvā-'sambhavād iti. tasmān nityasyāi 'va kārya-
 syā 'tītā-'nāgata-vartamānā-'vasthā-bhedā eva vaktavyāḥ; <ghaṭo 'tīto>
 <ghaṭo vartamāno> <ghaṭo bhaviṣyann> iti pratyayānām tulya-rūpatāu-
 'cityāt; na tv ekasya bhāva-viśayatvam anyayoḥ cā 'bhāva-viśayatvam iti.
 5 te evā 'tītā-'nāgatatve avasthe dhvaṅsa-prāgabdhāva-vyavahāraṁ janayataḥ;
 tad-atiriktā-'bhāva-dvaye pramāṇā-'bhāvād iti dik; adhikaṁ tu Pātañjale
 draṣṭavyam.

evam atyantā-'bhāvā-'nyo-'nyā-'bhāvāv apy adhikaraṇa-svarūpāv eva.
 na cūi 'vam pratiyogi-sattā-kāle 'py adhikaraṇa-svarūpā-'napāyād atyantā-
 10 'bhāva-pratyaya-prasaṅga' iti vācyam; parāir api pratiyogimati deṣe tad-
 atyantā-'bhāvā-'nāṅgikārāt; pratiyogi-sambandhasyā 'tītā-'nāgatā-'vastha-
 yor eva sāmāyikā-'tyantā-'bhāvatva-sambhavāc ca. tasmān nā 'smat-sid-
 dhānte 'bhāvo 'tiriktaḥ. kiṁ ca <ghaṭo dhvasto> <ghaṭo bhāvī> <nā 'yam
 ghaṭo> <ghaṭo 'tra nā 'stī> 'ty-ādi-pratyaya-niyāmakatayā kiṁcid-vastv-
 15 ākāṅkṣyām tad bhāva-rūpam eva kalpyate lāghavāt; abhāvasyā 'drṣṭasya
 kalpane gāuravād iti mantavyam.

itaḥ ca sat-kārya-siddhir ity āha :

nā 'sad-utpādo, nṛ-ṣṛṅga-vat. 114.

nara-ṣṛṅga-tulyasyā 'sata utpādo 'pi na sambhavatī 'ty arthaḥ.

20 atra hetum āha :

upādāna-niyamāt. 115.

mṛdy eva ghaṭa utpadyate, tantuṣv eva paṭa ity evaṁ kāryāṇām
 upādāna-kāraṇam prati niyamo 'sti. sa na sambhavati; utpatteḥ prāk
 kāraṇe kāryā-'sattāyām hi na ko 'pi viṣeṣo 'sti, yena kaṁcid evā 'santaṁ
 25 janayen, nā 'ntaram iti. viṣeṣā-'nāṅgikāre ca bhāvatvā-'patter gatam asattayā.
 sa eva ca viṣeṣo 'smābhiḥ kāryasyā 'nāgatā-'vasthe 'ty ucyaṭa iti. etena,
 yad vāiṣeṣikāḥ prāg-abhāvam eva kāryo-'tpatti-niyāmakam kalpayanti, tad
 apy apāstam; abhāva-kalpanā-'pekṣayā bhāva-kalpane lāghavāt; bhāvānām
 drṣṭatvād anyā-'napekṣatvāc ca. kiṁ cā 'bhāveṣu svato viṣeṣe bhāvatvā-
 30 'pattiḥ; pratiyogi-rūpa-viṣeṣaḥ ca pratiyogy-asattā-kāle nā 'sti. ato 'bhāvā-
 nām aviṣiṣṭatayā na kāryo-'tpattāu niyāmakatvaṁ yuktaṁ iti.

upādāna-niyame pramāṇam āha :

sarvatra sarvadā sarvā-'sambhavāt. 116.

sugamam. upādānā-'niyame ca sarvatra sarvadā sarvaṁ sambhaved ity
 35 āçayaḥ.

itaṣ ca nā 'sad-utpāda ity āha:

çaktasya çakya-karaṇāt. 117.

kārya-çakti-mattvam evo 'pādāna-kāraṇatvam; anyasya durvacatvāt; lāghavāc ca. sū çaktiḥ kāryasyā 'nāgatā-vasthāi 've 'ty ataḥ çaktasya çakya-kārya-karaṇān nā 'sata utpāda ity arthaḥ. 6

itaṣ ca:

kāraṇa-bhāvāc ca. 118.

utpatteḥ prāḡ api kāryasya kāraṇā-bhedaḥ çrūyate; tasmāc ca sat-kārya-siddhyā nā 'sad-utpāda ity arthaḥ. kāryasyā 'sattve hi sad-asator abhedā-'nupapattir iti. 10

utpatteḥ prāk kāryāṇāṃ karaṇā-bhede ca çrutayaḥ: "tad dhe 'dam tarhy avyākṛtam āsīt," "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīt," "āpa eve 'dam agra āsur" ity-ādyāḥ.

çaṅkate:

na bhāve bhāva-yogaç cet, 119.

15

«nanv evaṃ kāryasya nityatve sati bhāva-rūpe kārye bhāva-yoga utpatti-yogo na sambhavati; asataḥ sattva evo 'tpatti-vyavahārād » iti ced ity arthaḥ.

pariharati:

nā, 'bhivvyakti-nibandhanāu vyavahārā-vyavahārāu. 120.

20

kāryo-'tpatter vyavahārā-vyavahārāu kāryā-'bhivvyakti-nimittakāu: abhivvyaktita utpatti-vyavahāro, 'bhivvyakty-abhāvāc co 'tpatti-vyavahārā-'bhāvaḥ; na tv asataḥ sattaye 'ty arthaḥ.

abhivvyaktiṣ ca na jñānaṃ, kiṃ tu vartamānā-'vasthā. kāraṇa-vyāpāro 'pi kāryasya vartamāna-lakṣaṇa-pariṇāmam eva janayati. sataṣ ca kāryasya kāraṇa-vyāpārād abhivvyakti-mātraṃ loke 'pi dṛṣṭam; yathā çilā-madhyastha-pratimāyā lāṅgika-vyāpāreṇā 'bhivvyakti-mātraṃ, tila-stha-tāilasya ca niṣpīḍanena dhānya-stha-taṇḍulasya cā 'vaghātene 'ti. tad uktaṃ Vasi-ṣṭhe:

"susuptā-'vasthayā cakra-padma-rekhāḥ çilo-'dare

30

yathā sthitāṣ, ceter antas tatthe 'yam jagad-āvalī" 'ti.

prakṛti-dvāreṇe 'ty arthaḥ.

«nanu bhavatū 'tpatteḥ prāk sato yathā-katham-cid utpattiḥ; nāças tv anādi-bhāvasya katham syād?» ity ākāṅkṣāyām āha:

nāçaḥ kāraṇa-layaḥ. 121.

35

līṇ çleṣaṇa ity Anuçāsanāl layaḥ sūkṣmatayā kāraṇeṣv avibhāgaḥ. sa evā 'titā-'khyo nāça ity ucyata ity arthaḥ. anāgatā-'khyas tu layaḥ prāḡ-

abhāva ity ucyata iti çeṣaḥ. līna-kārya-vyaktes tu punar abhivyaktir nā
 'sti; pratyabhijñā-dy-āpattyā Pātañjale nirākṛtatvāt; pareṣām ivā 'smākam
 apy anāgatā-vasthāyāḥ prāg-abhāvā-khyāyā abhivyakti-hetutvāc ce 'ti.
 « nanv atītam apy asti 'ty atra kim pramāṇam? na hy anāgata-sattāyām
 5 iva ṣṛuty-ādayo 'tīta-sattāyām api sphuṭam upalabhyanta » iti. mām 'vam!
 yogi-pratyakṣatvā-nyathā-nupapattyā 'nāgatā-tītayor ubhayor eva sattva-
 siddheḥ; pratyakṣa-sāmānye viśayasya hetutvāt; anyathā vartamānasyā 'pi
 pratyakṣeṇā 'siddhy-āpatteḥ. tasmād dhiyām āutsargika-prāmāṇyenā 'satī
 bādhaḥ yogi-pratyakṣeṇā 'tītam apy asti 'ti sidhyati. yoginām atīta-
 10 'nāgata-pratyakṣe ca ṣṛuti-smṛtī-tihāsa-dikam pramāṇam Yogavārttike
 prapañcitam iti dik. tad evam abhivyakti-layābhyām kāryāṇām utpatti-
 nāça-vyavahārāv uktāu.

« nanv abhivyaktir api pūrvam satī vā 'satī vā? ādye kāraṇa-vyāpārāt
 prāg api kāryasyā 'bhivyaktyā sva-kārya-jaṇakatvā-pattiḥ kāraṇa-vyāpāraç
 15 ca viphalah; antye cā 'bhivyaktāv eva sat-kārya-siddhānta-kṣatiḥ; asatyā
 evā 'bhivyakter abhivyakty-aṅgikārād » iti. atro 'cyate: kāraṇa-vyāpārāt
 prāk sarva-kāryāṇām sad-asattvā-bhyupagameno 'kta-vikalpā-navakūçāt;
 ghaṭa-vat tad-abhivyakter api vartamānā-vasthāyā prāg-asattvena tad-
 asattā-nivṛtty-arthaṁ kāraṇa-vyāpārā-pekṣapāt; anāgatā-vasthāyā ca sat-
 20 kārya-siddhāntasyā 'kṣateḥ. « nanv ekadā sad-asattvayor virodha » iti cet,
 prakāra-bhedasyo 'ktatvāt. « nanv evam api prāg-abhāvā-naṅgikāreṇa
 prāg-asattvam eva kāryāṇām durvacam » iti. mām 'vam! avasthānām eva
 parasparā-bhāva-rūpatvād iti.

« nanu sat-kārya-siddhānta-rakṣā-rtham abhivyakter apy abhivyaktir
 25 eṣṭavyā, tathā cā 'navasthe » 'ty āçaukya 'ha:

pāramparyato 'nveṣaṇā, bijā-'ñkura-vat. 122.

pāramparyataḥ paramparā-rūpeṇāi 'vā 'bhivyakter anudhāvanam kar-
 tavyam; bijā-'ñkura-vat prāmāṇikatvena cā 'syā adōṣatvād ity arthaḥ.
 bijā-'ñkurābhyām cā 'trā 'yam eva viçeṣo, yad bijā-'ñkura-sthale kramika-
 30 paramparayā 'navasthā, 'bhivyaktāu cāi 'ka-kālīna-paramparaye 'ti. prā-
 māṇikatvam tu tulyam eve 'ti. sarva-kāryāṇām svarūpato nityatvam
 avasthābhir vināçitvam ce 'ti Pātañjala-bhāṣye vadadbhir Vyāsa-devāir api
 'yam anavasthā prāmāṇikatvena svikṛte 'ti.

atra ca bijā-'ñkura-dṛṣṭānto loka-dṛṣṭyo 'panyastah; vastutas tu janma-
 35 karmā-di-vad ity atrāi 'va tātparyam. tena bijā-'ñkura-pravāhasyā 'di-
 sargā-vadhikatvenā 'navasthā-virahe 'pi na kṣatiḥ. ādi-sarge hi vṛkṣam
 vināi 'va bījam utpadyate Hiraṇyagarbha-saṁkalpena tao-charīrā-dibhya
 iti ṣṛuti-smṛtyoḥ prasiddham

“yathā hi pādapo mūla-skandha-ṣākhā-di-samīyutah
ādi-bījāt prabhavati, bījāny anyāni vāi tata”

iti Viṣṇupurāṇa-di-vākyaṁ iti.

vastutas tv anavasthā 'pi nā 'stī 'ty āha:

utpatti-vad vā 'doṣaḥ. 123.

5

yathā ghaṭo-'tpatter utpattih svarūpam eva vāiṣeṣikā-'dibhir asad-
utpāda-vādidibhir iṣyate lāghavāt, tathāi 'vā 'smābhir ghaṭā-'bhivvyakter apy
abhivvyaktih svarūpam evāi 'ṣṭavyā lāghavāt. ata utpattāv ivā 'bhivvyaktāv
api nā 'navasthā-doṣa ity arthaḥ. «athāi 'vam abhivvyakter abhivvyakty-
anaṅgikāre kāraṇa-vyāpārāt prāk tasyāḥ sattvā-'nupapattyā sat-kārya- 10
vāda-kṣatir» iti cen, na; asmin pakṣe sata evā 'bhivvyaktir ity eva sat-
kārya-siddhānta ity āçayāt. abhivvyakteḥ cā 'bhivvyakty-abhāvena tasyāḥ
prāg-asattve 'pi nā 'sat-kārya-vādatvā-'pattih. «nanv evam mahad-ādinām
eva prāg-asattvam iṣyatām kim abhivvyakty-ākhyā-'vasthā-kalpanene?» 'ti
cen, na; “tad dhe 'daṁ tarhy avyākṛtam āsīd” ity-ādi-çrutibhir avyaktā- 15
'vasthayā satām eva kāryāṇām abhivvyakti-siddheḥ. «tathā 'py abhivvyakteḥ
prāg-abhāvā-'di-syīkāra-'pattir» iti cen, na; tistṛṇām anāgatā-'dy-avasthānām
anyo-'nyasyā 'bhāva-rūpatayo 'ktatvāt; tādṛçā-'bhāva-nivṛttyāi 'va ca kāra-
ṇa-vyāpāra-sāphalyā-'di-sambhavāt. ayam eva hi sat-kārya-vādinām asat-
kārya-vādidibhyo viçeso, yat tāir ucyamānāu prāgabhāva-dhvaṁsāu sat- 20
kārya-vādidibhiḥ kāryasyā 'nāgatā-'tītā-'vasthe bhāva-rūpe procyete, varta-
mānatā-'khyā cā 'bhivvyakty-avasthā ghaṭād vyatirikte 'ṣyate, ghaṭā-'der
avasthā-traya-vattvā-'nubhavād iti. anyat tu sarvaṁ samānam; ato nā 'sty
asmāsv adhika-çāṅkā-'vakāça iti dik.

“kārya-darçanāt tad-upalabdher” iti sūtreṇa kāryeṇa mūla-kāraṇam 25
anumeyam ity uktam. tatra kiyat-paryantaṁ kāryam ity avadhārayitum
sarva-kāryāṇām sādharṇyam āha:

hetumad anityam avyāpi sakriyam anekam āçritam liṅgam. 124.

kāraṇā-'numāpakatvāl laya-gamanād vā 'tra liṅgaṁ kārya-jātam; na
tu mabat-tattva-mātram atra vivakṣitam; hetumattvā-'dīnām akhila-kārya- 30
sādhāraṇyāt.

“hetumad anityam avyāpi sakriyam anekam āçritam liṅgam
sāvayavam para-tantraṁ vyaktaṁ, viparītam avyaktaṁ”

iti Kārikāyām apy etad eva vyaktā-'khyam sarvaṁ kāryam eva liṅgam ity
uktam. tathā ca tal liṅgaṁ hetumattvā-'di-dharmakam iti vākya-'rthaḥ. 35
tatra hetumattvaṁ kāraṇavattvam; anityatvaṁ vinūçitā; pradhānasya yā
vyāpitā pūrvoktā, tad-vāiparītyam avyāpitvam; sakriyatvam adhyavasāyā-

'di-rūpa-niyata-kārya-kāritvam. pradhānasya tu sarva-kriyā-sādhāraṇyena kāraṇatvān na kāryāi-'kadeṣa-mātra-kāritvam. na ca kriyā karmāi 'va vaktum śakyate; prakṛti-kṣobhāt sṛṣṭi-ṣṭāpṇāyena prakṛter api karmavattayā 'tra sakriyatvā-'patter iti. anekatvaṃ sarga-bhedena bhinnatvaṃ, sarga-
 5 dvayā-'sādhāraṇyam iti yāvat; na punaḥ sajātīyā-'neka-vyaktikatvam; prakṛtāv ativyūpteh; prakṛter api sattvā-'dy-aneka-rūpatvāt, "sattvā-'dīnām a-tad-dharmatvaṃ, tad-rūpatvād" ity āgāmi-sūtrād iti. ācṛitatvaṃ cā 'vayaveṣv iti.

kārya-kāraṇayor bhede hetumattvā-'di sidhyatī 'ty atah kāraṇā-'tirik-
 10 ta-kārya-siddhāu pramāṇāny āha:

āñjasyād abhedato vā guṇa-sāmānyā-'des tat-siddhiḥ, pradhāna-vyapadeṣād vā. 125.

tat-siddhir, liṅgā-'khyā-kāryasya kāraṇā-'tīrekataḥ siddhiḥ, kva-cid āñjasyūt pratyakṣata evā 'nāyāsenā bhavati; yathā sthāulyā-'dīnā dhar-
 15 meṇa tantv-ādibhyaḥ paṭādīnām. kva-cic ca guṇa-sāmānyā-'der abhedato guṇa-sāmānyā-'dy-ātmakatvena liṅgenā 'numānena bhavati; yathā 'dhy-avasāyā-'di-guṇā-'tmakatva-rūpeṇa kāraṇa-vāidharṃyena mahad-ādīnām; yathā ca mahā-prthivītvā-'di-sāmānyā-'tmakatā-rūpeṇa tanmātra-vāidhar-
 20 mṃyena prthivy-ādīnām. kva-cit tv ādi-ṣabda-grhītena karmā-'dy-ātmakatā-vāidharṃyena; yathā sthīrā-'vayavebhyo 'tiriktasya cañcalā-'vayavinaḥ.

tathā pradhāna-vyapadeṣāt pradhāna-ṣṭāpṇāyena prakṛter api kāraṇā-'tirikta-kārya-siddhir bhavati; pradhānyate 'smin hi kārya-jātam iti pradhānam ucyate. tac ca kārya-kāraṇayor bheda-'bhedaḥ vinā na ghaṭate; atyantā-'bhede svasyā 'dhāratvā-'sambhavād ity arthaḥ.

25 kāryāṇāṃ sādharṃya-rūpaṃ lakṣaṇaṃ kāraṇā-'tirikta-kāryeṣu pramā-ṇaṃ ca sūtrābhyāṃ darśitam. idānīṃ kārya-sadharmakatayā kāraṇā-'numānāyā kārya-kāraṇayor api sādharṃyam pradārṣayati:

triguṇā-'cetanatvā-'di dvayoḥ. 126.

dvayoḥ kārya-kāraṇayor eva triguṇatvā-'di-sādharṃyam ity arthaḥ.
 30 ādi-ṣabda-grāhyāḥ ca Kārikāyām uktāḥ:

"triguṇam aviveki viśayaḥ sāmānyam acetanaṃ prasava-dharmi vyaktaṃ, tathā pradhānaṃ, tad-viparītaḥ tathā ca pumān" iti.

trayaḥ sattvā-'di-dravya-rūpā guṇā atra santi 'ti triguṇam. tatra mahad-ādīṣu kāraṇa-rūpeṇa sattvā-'dīnām avasthānaṃ, guṇa-traya-samūha-rūpeṇa
 35 tu pradhāne sattvā-'dīnām avasthānaṃ vane vṛkṣavad evā 'vagantavyam. athavā sattvā-'di-ṣabdena sukha-duḥkha-mohānām api vacanāt kārya-kāra-ṇayos triguṇatvaṃ samañjasam iti. aviveki-viśayo 'jūñir eva dr̥ṣyam, bhogyam iti yāvat; aviveki ca viśayaḥ ce 'ti tac-chede tv avivekitvaṃ

sambhūya-kāritvaṃ, viṣayatvaṃ tu bhogyatvam eva. sāmānyatṃ sarva-puruṣa-sādhāraṇam, puruṣa-bhede 'py abhinnaṃ iti yāvat; prasava-dharmi pariṇāmi; vyaktatṃ kāryam; pradhānatṃ kāraṇam ity arthaḥ.

kārya-kāraṇayor anyo-'nya-vāidharmyam api Kārikayā darśitam :

“hetumad anityam avyāpi sakriyam anekam ācṛitaṃ liṅgam
sāvayavam para-tantraṃ vyaktatṃ, viparītam avyaktam” iti. 5

atrāi 'katvaṃ sarga-bhede 'py abhinnaṃ. ataḥ prakṛter aneka-vyakti-katve 'pi nāi 'katva-kṣatīḥ.

“mahāntatṃ ca samāvṛtya pradhānatṃ samavasthitam;
anantasya na tasyā 'ntaḥ saṃkhyānatṃ cā 'pi vidyata” 10

iti Viṣṇupurāṇeṇā 'saṃkhyeyatā-vacanāt tu pradhānasya vyakti-bahutva-siddhir iti.

pradhānā-'khyānāṃ jagat-kāraṇa-guṇānām anyo-'nya-vivekāya teṣāṃ avāntaram api vāidharmyatṃ siddhāntayati; vividha-jagat-kāraṇatvo-'papattaye ca; na hy eka-rūpāt kāraṇād vicitra-kāryāṇi sambhavanti 'ti: 15

prīty-aprīti-viśāḍā-'dyāir guṇānām anyo-'nyatṃ vāidharmyam.
127.

guṇānām sattvā-'di-dravya-trayāṇām anyo-'nyatṃ sukha-duḥkhā-'dyāir vāidharmyatṃ, kāryeṣu tad-darśanād ity arthaḥ. sukhā-'dikatṃ ca ghaṭā-'der api rūpā-'di-vad eva dharmo, 'ntaḥkaraṇo-'pādānatvād anya-kāryāṇām 20 ity uktam. atrā 'di-ṣaḍda-grāhyāḥ Pañcaçikḥā-'cāryāir uktā, yathā: sat-tvaṃ nāma prasāda-lāghavā-'bhiṣvaṅga-prīti-titikṣā-saṃtoṣā-'di-rūpā-'nanta-bhedatṃ, samāsataḥ sukhā-'tmakam; evaṃ rajo 'pi ṣoḍā-'di-nānā-bhedatṃ, samāsato duḥkhā-'tmakam; evaṃ tamo 'pi nidrā-'di-nānā-bhedatṃ, samāsato mohā-'tmakam iti. 25

atra prīty-ādīnām guṇa-dharmatva-vacanād āgāmi-sūtre ca laghutvā-'der vakṣyamāpatvāt sattvā-'dīnām dravyatvaṃ siddham. sukhā-'dy-ātma-katā tu guṇānām, manasaḥ saṃkalpā-'tmakatā-vad, dharma-dharmy-abhedād evo 'papadyate; na tu vāiṣeṣiko-'ktāḥ sukhā-'daya eva sattvā-'di-guṇā iti. sattvā-'di-trayam api pratyekam vyakti-bhedād anantam; anyathā hi vibhu- 30 mātratve guṇa-vimarda-vāicitryāt kārya-vāicitryam iti siddhānto no 'papadyate, vimarde 'vāntara-bhedā-'sambhavāt.

guṇānām sattvā-'dīnām ekāika-vyakti-mātratve vṛddhi-hrāsā-'dikatṃ no 'papadyeta; tathā paricchinnaṃ ca tat-samūha-rūpasya pradhānasya paricchinnaṃ-pattyā cṛuti-smṛti-siddham ekadā 'saṃkhyā-brahmāṇḍā-'di- 35 katṃ no 'papadyeta. ato 'saṃkhyatve guṇānām tritva-saṃkhyo-'papādā-nāya vivekā-'dy-arthaṃ ca teṣāṃ sādharma-vāidharmye pratipādayati :

laghv-ādi-dharmāḥ sādharmyaṃ vāidharmyaṃ ca guṇānām.
128.

ayam arthaḥ: laghv-ādī 'ti bhāva-pradhāno nirdeśaḥ. laghutvā-'di-
dharmeṇa sarvāsāṃ sattva-vyaktīnāṃ sādharmyaṃ vāidharmyaṃ ca rajas-
5 tamobhyāṃ. tathā ca pṛthivī-vyaktīnāṃ pṛthivītvene 'va sattva-vyaktīnāṃ
ekajātiyatayāi 'katā, sajātiyo-'paṣṭambhā-'dinā vṛddhi-hrāsā-'dikāṃ ca yuk-
tam ity ūcyaḥ. evaṃ cañcalatvā-'di-dharmeṇa sarvāsāṃ rajo-vyaktīnāṃ
sādharmyaṃ sattva-tamobhyāṃ ca vāidharmyam. ṣeṣam pūrva-vat. evaṃ
gurutvā-'di-dharmeṇa sarvāsāṃ tamo-vyaktīnāṃ sādharmyaṃ sattva-rajo-
10 bhyāṃ vāidharmyam. ṣeṣam pūrva-vat iti. vāidharmyasya prāg evo
'ktatayā 'tra punar-vāidharmya-kathanāṃ sampātā-'yātam. — atra 'vāi-
dharmyaṃ ve' 'ti pāthaḥ prāmāṇika eve 'ti.

atra sūtre sattvā-'dīnāṃ kāraṇa-dravyāṇāṃ pratyekam aneka-vyakti-
katvaṃ siddham; anyathā laghutvā-'dīnāṃ sādharmyatvā-'nupapatteḥ,
15 samānāṇāṃ dharmasyāi 'va sādharmyatvāt. na ca «kārya-sattvā-'dīnāṃ
anekatayā laghutvā-'dikāṃ sādharmyaṃ syād» iti vācyaṃ; triguṇā-'tma-
katvena ghaṭā-'dīnāṃ api kārya-sattvā-'di-rūpatayā laghutvā-'dīnāṃ sattvā-
'di-sādharmyatvā-'nupapatteḥ. tasmāt kāraṇa-guṇānām evā 'tra sādhar-
myā-'dikam ūcyata iti. sattvā-'dīnāṃ laghutvā-'dikāṃ co 'ktaṃ Kārikayā:

20 “sattvaṃ laghu prakāśakam iṣṭam, upaṣṭambhakam calaṃ ca rājaḥ,
guru varaṇakam eva tamaḥ; pradīpa-vac cā 'rthato vṛttir” iti.

arthataḥ puruṣārtha-nimittāt.

«nanv evam mūla-kāraṇasya paricehinnā-'sāṃkhya-vyaktikatve vāi-
ṣika-matād atra ko viśeṣa?» iti cet, kāraṇa-dravyasya ṣabda-sparṣā-'di-rāhit-
25 yam eva,

“ṣabda-sparṣa-vihīnaṃ tad rūpā-'dibhir asamīyutam,
triguṇaṃ taj jagad-yonir an-ādi-prabhavā-'pyayam”

iti Viṣṇupurāṇā-'dibhyaḥ. etac ca Pātañjale 'smābhiḥ prapañcitam.

«nanu mahad-ādīnāṃ svarūpataḥ siddhāv api teṣāṃ pratyakṣeṇo
30 'tpatty-adarṣanāt kāryatve nā 'sti pramāṇaṃ, yena teṣāṃ hetumattvaṃ sā-
dharmyaṃ syāt.» tatrā 'ha:

ubhayā-'nyatvāt kāryatvam mahad-āder, ghaṭā-'di-vat. 129.

mahad-ādi-pañca-bhūtā-'ntaṃ vivādā-'spadaṃ tāvan na puruṣo, bhogya-
tvāt; nā 'pi prakṛtir, mokṣā-'nyathā-'nupapattyā vināṣitvāt. ataḥ prakṛti-
35 puruṣa-bhinnaṃ tad-bhinnatvāc ca kāryaṃ ghaṭā-'di-vat ity arthaḥ.

«nanu vikāra-śakti-dāhā-'dināi 'va mokṣā-'dy-upapatter vināṣitvam
api teṣāṃ asiddham» ity ācāṅkāyāṃ kāryatve hetv-antarāṇy āha:

parimāṇāt. 130.

paricchinnatvād dāiçikā-'bhāva-pratīyogitā-'vacchedaka-jātimattvād ity arthaḥ. tena guṇa-vyaktīnām kiyatīnām paricchinnatve 'pi na tatra vy-abhicāraḥ.

kiṃ ca :

5

samanvayāt. 131.

upavāsā-'dinā kṣīṇam hi buddhy-ādi-tattvam annā-'dibhiḥ samanva-yena samanugatena punar upacīyate. ataḥ samanvayāt kāryatvam un-nīyata ity arthaḥ. nityasya hi niravayavatayā 'vayavā-'nupraveça-rūpaḥ samanvayo na ghaṭata iti. samanvaye ca çrutīḥ pramāṇam manaḥ pra- 10 krtya: "evaṃ te, sāumya, ṣoḍaṣānām kalānām ekā kalā 'tiçīṣṭā 'bhūt; sā 'nno 'pasamāhitā prājvālīd" iti, Yoga-sūtram ca: "jāty-antara-pariṇāmaḥ prakṛty-āpūrād" iti.

kiṃ ca :

çaktitaç ce 'ti. 132.

15

karaṇataç ce 'ty arthaḥ. puruṣasya yat karaṇam, tat kāryam, cakṣur-ādi-vad iti bhāvaḥ. puruṣe sākṣād viṣayā-'rpakatvam prakṛter nā 'stī 'ti prakṛtir na karaṇam iti. ato mahat-tattvasya karaṇatayā kāryatve siddhe sutarām anyeṣām api kāryatvam. — iti-çabdaç ca hetu-varga-samāpti-sūcanā-'rthaḥ. 20

yadi ca mahad-ādi-madhye kiṃcid akāryam svīkriyate, tadā 'pi tad eva prakṛtiḥ puruṣo ve 'ti siddham naḥ samīhitam. prakṛti-puruṣau pra-sādhya pariṇāmitvā-'pariṇāmitvābhyām vivektavyāv ity atrāi 'vā 'śmākaṃ tātpariyād ity āha :

tad-dhāne prakṛtiḥ puruṣo vā. 133.

25

tad-dhāne kāryatva-hāne yadi pariṇāmī, tadā prakṛtiḥ; yadi vā 'pari-ṇāmī bhoktā, tadā puruṣa ity arthaḥ.

« nanu nityam apy ubhaya-bhinnaṃ syāt? » tatrā 'ha :

tayor anyatve tucchatvam. 134.

akāryasya prakṛti-puruṣa-bhinnatve tucchatvam çaça-çrṅgā-'di-vat, pra- 30 māṇā-'bhāvāt; akāryam hi karaṇatayā vā bhokṛtayā vā sidhyati, nā 'nyathe 'ty arthaḥ.

tad evam mahad-ādiṣu kāryatvam prasādhya sāmpratam tāiḥ prakṛty-anumāne 'nuktaṃ viçeṣam āha :

kāryāt karaṇā-'numānam, tat-sāhityāt. 135.

25

kāryān mahat-tattvā-'der liṅgāt sāmānyato drṣṭam karaṇā-'numānam yad uktaṃ, tat tāṭasthya-nivṛttaye tat-sāhityāt kārya-sāhityenāi 'va kartav-

yaṃ, "sad eva, sāumye, 'dam agra āsīt," "tama eve 'dam agra āsīd" ity-
ādi-ṣṛuṭy-anusārāt. tad yathā: mahad-ādikaṃ svo-'pahita-triguṇā-'tmaka-
vastū-'pādānakam; kāryatvāt; ṣiḷā-madhya-stha-pratimā-vat tālā-'di-vac ce
'ty arthaḥ. atrā 'nukūla-tarkaḥ prāg eva darśitaḥ.

5 tasyāḥ prakṛteḥ kāryād vāidharmyaṃ vivekā-'rtham āha:

avyaktaṃ triguṇāl liṅgāt. 136.

abhiivyaktāt triguṇān mahat-tattvād api mūla-kāraṇam avyaktaṃ sūk-
ṣmaṃ; mahat-tattvasya hi sukhā-'dir guṇaḥ sāksāt kriyate, prakṛteḥ ca
guṇo 'pi na sāksāt kriyata iti pradhānam paramā-'vyaktaṃ, mahat-tattvaṃ
10 tu tad-apekṣayā vyaktaṃ ity arthaḥ.

«nanu parama-sūkṣmaṃ cet, tarhi tasyā 'palāpa evo 'cita?» ity ākāṅ-
kṣāyāṃ pūrvoktaṃ smārayati:

tat-kāryatas tat-siddher nā 'palāpaḥ. 137.

sugamam.

15 prakṛty-anumāna-gatā viśeṣā vistarato vicāritāḥ; itaḥ param adhyāya-
samāpti-paryantam puruṣā-'numāna-gatā viśeṣā vicāryāḥ. tatra kaṇicanā
'dāu viśeṣam āha:

sāmānyena vivādā-'bhāvād dharma-van na sādhanam. 138.

yatra vastuni sāmānyato vivādo nā 'sti, na tasya svarūpataḥ sādhanam
20 apekṣyate, dharmasye 've 'ty arthaḥ. ayam bhūvaḥ: yathā prakṛteḥ sā-
mānyenā 'pi sādhanam apekṣitaṃ, dharmīny api vivādāt, nāi 'vam puru-
ṣasya sādhanam apekṣitaṃ; cetanā-'palāpe jagad-āndhya-prasaṅgato bhok-
tary aham-padārthe sāmānyato bāuddhānām apy avivādāt. dharma iva,
dharmo hi sāmānyato bāuddhāir api svīkriyate tapta-ṣiḷā-'rohaṇā-'diṣu
25 dharmatvā-'bhyupagamāt. ataḥ puruṣe viveka-nityatvā-'di-sādhana-mātram
anumānaṃ kāryam iti.

"sāmhata-parārthatvāt puruṣasye" 'ty-ukta-sūtreṇā 'pi vivekā-'numā-
nam evā 'bhipretaṃ, na tu tatra puruṣasya sarvathāi 'vā 'pratyakṣatvam
abhipretam iti. tatra cā 'dāu viveka-pratijñā-sūtram:

30 **ṣarīrā-'di-vyatiriktaḥ pumān. 139.**

ṣarīrā-'di-prakṛty-antaṃ yac catur-viṅcati-tattvā-'tmakaṃ vastu, tato
'tiriktaḥ pumān bhokte 'ty arthaḥ. bhokṛtvaṃ ca draṣṭṛtvaṃ iti.

atra hetūn āha sūtrāiḥ:

sāmhata-parārthatvāt. 140.

35 yataḥ sarvaṃ sāmhataṃ prakṛty-ādikaṃ parārtham bhavati, ṣayyā-'di-
vat. ato 'sāmhataḥ sāmhata-dehā-'dibhyaḥ paraḥ puruṣaḥ sidhyatī 'ty

arthaḥ. ayaṁ ca hetuḥ “saṁbhata-parārthatvāt puruṣasye” ’ty atra vyākhyātaḥ. uktasyā ’pi hetoḥ punar-upanyāso hetu-varga-saṁkalanā-rthaḥ.

kim ca :

triguṇā-di-viparyayāt. 141.

sukha-duḥkha-mohā-tanakatvā-di-vāiparītyād ity arthaḥ. ṣarīrā-dīnām⁵ hi yaḥ sukhā-dy-ātmakatvaṁ dharmāḥ, sa sukhā-di-bhoktari na sambhavadati; svayaṁ sukhā-di-grahane karma-kartr-virodhāt; dharmi-puraskāreṇāi ’va sukhā-dy-anubhavād iti. « nanu buddhi-vṛtti-pratibimbataṁ svasukhā-dikam puruṣeṇa grhyatām, sva-vad » iti cen, na; evaṁ sati buddher eva sukhā-di-kalpanāu-cityāt puruṣa-gata-sukhā-der buddhau pratibimba-¹⁰ kalpane gauravāt. « kaṁ sukhī duḥkhī mūḍha » ity-ādi-pratyayās tu na puruṣe sukhā-di-sādhakāḥ; tat-svāmitvenā ’py upapatteḥ; buddheḥ sukhā-di-mattvenā ’py upapatteḥ ca. lāukikyām hy aham-buddhāv avaḥyam buddhir api viśayaḥ; mithyājñāna-vāsanā-di-rūpa-doṣā-nuvṛtteḥ; tat-pratibimba-kalpanāyām ca gauravād iti.¹⁵

ādi-ṣabdena cā ’tra “triguṇam aviveki viśaya” iti Kāriko-’ktā-vivekitvā-dayo grāhyāḥ; tathā rūpā-dayaḥ ṣarīrā-di-dharmā grāhyāḥ.

kim ca :

adhiṣṭhānāc ce ’ti. 142.

bhoktur adhiṣṭhātṛtvāc cā ’dhiṣṭheyebhyaḥ prakṛty-antebhyo ’tiriktate²⁰ ’ty arthaḥ. adhiṣṭhānaṁ hi bhoktuḥ saṁyogaḥ; sa ca prakṛty-ādīnām bhoga-hetu-pariṇāmeṣu kāraṇam, “bhoktur adhiṣṭhānād bhogā-yatana-nirmāṇam” iti vakṣyamāṇa-sūtrāt. saṁyogaḥ ca bhedo saty eva bhavati ’ti bhāvaḥ. — iti-ṣabdo hetu-samāptau.

uktā-numāne ’nukūla-tarkam pradarṣayati sūtrābhyām :

25

bhoktr-bhāvāt. 143.

yadi hi ṣarīrā-di-svarūpa eva bhoktā syāt, tadā bhoktṛtvam eva vyāhanyeta; karma-kartr-virodhāt; svasya sākṣāt sva-bhoktṛtvā-nupapatter ity arthaḥ. anupapattiḥ ca pūrvam eva vyākhyātā. atra sūtre puruṣasya bhogaḥ svīkṛta iti smartavyam; aparīṇāmiṇaḥ ca puruṣasya³⁰ bhogaḥ “cid-avasāno bhoga” ity atra vyākhyātaḥ.

kim ca :

kāivalyā-rtham pravṛtteḥ ca. 144.

ṣarīrā-dikam eva ced bhoktr syāt, tadā bhoktuḥ kāivalyā-rtham duḥkhā-tyanto-’chedā-rtham kasyā-pi pravṛttir no ’papadyeta; ṣarīrā-³⁵ dīnām vināṣitvāt; prakṛteḥ ca dharmi-grāhaka-mānena duḥkha-svābhāvya-

siddhyā kāivalyā-'sambhavāt; na hi svabhāvasyā 'tyanto-'chedo ghaṭata ity arthaḥ.

atra <kāivalyā-'rtham prakṛter> iti sūtra-pāṭhaḥ prāmādikatvād upek-
ṣaṇīyaḥ;

- 5 “saṃghāta-parārthatvāt triguṇā-'di-viparyayād adhiṣṭhānāt
puruṣo 'sti bhoktṛ-bhāvāt kāivalyā-'rtham pravṛtteḥ ce ”

'ti Kārikātaḥ <kāivalyā-'rtham pravṛtteḥ ce> 'ti pāṭhāt; arthā-'saṃgateḥ
ce 'ti.

catur-viṅcati-tattvā-'tiriktatayā puruṣaḥ sādhitāḥ; idānīm puruṣa-gato
10 viṣeṣo viveka-sphuṭi-karaṇāyā 'numīyate:

jaḍa-prakāṣā-'yogāt prakāṣaḥ. 145.

vaiṣeṣikā āhuh: «prāg aprakāṣa-rūpasya jaḍasyā 'tmano manaḥ-
saṃyogāj jñānā-'khyāḥ prakāṣo jāyata » iti. tan na; loke jaḍasyā 'prakā-
ṣasya loṣṭā-'deḥ prakāṣo-'tpattyadarśanena tad-ayogāt. ataḥ sūryā-'di-vat
15 prakāṣa-svarūpa eva puruṣa ity arthaḥ. tathā ca smṛtiḥ:

“yathā prakāṣa-tamasoḥ sambandho no 'papadyate,
tadvad āikyam na sambaddham prapañca-paramātmanor ” iti.

“yathā dīpaḥ prakāṣā-'tmā, hrasvo vā yadi vā mahān,
jñānā-'tmānam tathā vidyāt puruṣam sarva-jantuṣv ” iti ca.

20 prakāṣatvam ca tejaḥ-sattva-cāitanyeṣv anugatam akhaṇḍo-'pādhir anugata-
vyavahārād iti.

«nanu prakāṣa-svarūpatve 'pi tejo-vad dharma-dharmi-bhāvo 'sti na
vā?» tatrā 'ha:

nirguṇatvān na cid-dharmā. 146.

25 sugamam. puruṣasya prakāṣa-rūpatve siddhe tat-sambandha-mātreṇā
'nya-vyavahāro-'papattāu prakāṣā-'tmaka-dharma-kalpanā-gāuravam ity api
bodhyam. tejasaḥ ca prakāṣā-'khyā-rūpa-viṣeṣā-'grahe 'pi sparśa-puraskā-
reṇa grahāt prakāṣa-tejasor bhedaḥ sidhyati; ātmanas tu jñānā-'khyā-pra-
kāṣā-'graha-kāle grahaṇam nā 'stī 'ty ato lāghavād dharma-dharmi-bhāva-
30 cūnyam prakāṣa-rūpam evā 'tma-dravyam kalpyate. tasya ca na guṇatvam;
saṃyogā-'di-mattvāt; anāçritatvāc ce 'ti. tathā ca smṛyate:

“jñānam nāi 'vā 'tmano dharmo, na guṇo vā katham-cana;
jñāna-svarūpa evā 'tmā nityaḥ pūrṇaḥ sadā çiva ” iti.

«nanu nirguṇatva eva kā yuktir?» iti ced, ucyate: puruṣasye 'echā-
35 'dyās tāvan nityā na sambhavanti, janyatā-pratyakṣāt. janya-guṇā-'ñgikāre
pariṇāmitvā-'pattiḥ. tathā co 'bhayor eva prakṛti-puruṣayoḥ pariṇāma-
hetutva-kalpane gāuravam; āndhya-pariṇāmena kadā-cid ajñatvasyā 'pattiyā

jñāne-'icchā-'di-gocara-samāyā-'pattiḥ ca. tathā jaḍa-prakāṣā-'yogasyo 'kta-
tvād api na nityasyā 'nitya-jñāna-sambhava iti. icchā-'dikam anvaya-vy-
atirekābhyām manasy eva lāghavāt sidhyati; manaḥ-samyogasyā 'tmanaḥ
co 'bhayos tad-dhetutve gāuravāt. guṇa-ṣabdaḥ ca viśeṣa-guṇa-vācī 'ty
uktam eva. ata ātmā nirguṇaḥ. 6

api ca ye tārnikā ātmanaḥ kartṛtvam icchanti, teṣāṃ mokṣā-'nupapat-
tiḥ; <aham karte> 'ti buddher eva Gītā-'diṣv adṛṣṭo-'tpatti-hetutayo 'ktatvāt;
tasyāḥ ca tan-mate mithyā-jñānatvā-'bhāvena tattva-jñāna-nivartyatvā-'sam-
bhavāt. ataḥ ṣrutya-ukta-mokṣā-'nupapattyā 'tmano 'kartṛtvam asmābhir
iṣyate. akartṛtvāc cā 'dṛṣṭa-sukhā-'dy-abhāvaḥ. tataḥ ca manasaḥ kṛty- 10
ādi-hetutve kalpanīye lāghavād antar-dṛṣṭya-guṇatvā-'vacchedenāi 'tat
kalpyate. ata ātmā nirguṇa iti.

yathoktasya ca parama-sūkṣmasyā 'tmanaḥ svarūpaṃ Vāsiṣṭhe karā-
'malaka-vat proktaṃ vivieya pratipāditam, yathā:

“asambhavati sarvatra dig-bhūmy-ākāṣa-rūpiṇi
prakāṣye yādṛṣaṃ rūpaṃ prakāṣasyā 'malam bhavet,
tri-jagat tvam ahaṃ ce 'ti dṛṣye 'sattām upāgate
draṣṭuḥ syāt kevalī-bhāvas tādṛṣo vimalā-'tmana” iti. 16

«nanv <aham jānāmī> 'ti dharma-dharmi-bhāvā-'nubhavāt puruṣasya
cid-dharmakatvaṃ sidhyati; gāuravasya prāmāṇikatvenā 'doṣatvād» iti. 20
tatrā 'ha:

ṣrutya siddhasya nā 'palāpas, tat-pratyakṣa-bādhāt. 147.

bhaved evaṃ, yadi kevala-tarkeṇā 'smābhir nirguṇatvā-'cid-dharmatvā-
'dikam prasādhyate; kiṃ tu ṣrutya 'pi. ataḥ ṣrutya siddhasya nirguṇa-
tvā-'der nā 'palāpaḥ sambhavati; tat-pratyakṣasya guṇā-'di-pratyakṣasya 25
ṣrutya 'va bādhāt; <aham gāura> ity-ādi-pratyakṣa-vad ity arthaḥ.
anyathā hi <gāuro 'ham> iti pratyakṣa-balena dehā-'tiriktā-'tma-sādhikā
api yuktayo bādhitāḥ syur iti jītaṃ nāstikāiḥ.

nirguṇatve ca ṣrutayaḥ “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādyāḥ;
cin-mātratve tu ṣrutayo “'kartā cāitanyaṃ cin-mātraṃ sac, cid-eka-raso 30
hy ayam ātme” 'ty-ādyā iti. sarvajñatvā-'di-ṣrutayas tu <rāhoḥ ṣira> iti-
val lāukika-vikalpā-'nuvāda-mātrāḥ; vidhi-niṣedha-ṣruti-madhye niṣedha-
ṣruter eva balavattvāt; “athā 'ta ādeḥ: ne 'ti ne 'ti; na hy etasmād
iti ne 'ty anyat param asti” 'ti ṣruteḥ. kiṃ cā 'jñānām <aham jānāmī> 'ti
pratyaye pramātva-kalpanāyām eva gāuravam; anādy-avidyā-doṣasyā 35
'nuvartamānatayā bhramatvasyāi 'vāu 'tsargikatvāt. ato bhrama-ṣatā-
'ntahpātītvenā 'prāmānya-ṣaṅkā-'skanditatvāc cāi 'tat-pratyakṣa-bādhane
lāghava-tarkā-'dy-anugrhītam anumānam api samartham iti. «nanv ātmano
nitya-jñāna-svarūpatve kīdrṣaṃ lāghavam» iti ced, ucyate: nāiyāyikā-

'dibhir antaḥkaraṇaṁ vyavasāyā-'nuvyavasāyāu tad-ācrayaḥ ce 'ti catvāraḥ padārthāḥ kalpyante; asmābhis tv antaḥkaraṇaṁ, vyavasāya-sthānīyā ca tad-vṛttir, anantā-'nuvyavasāya-sthānīyaḥ ca nityāi-'ka-jñāna-rūpa ātme 'ti trayaḥ padārthāḥ kalpyanta iti.

- 5 «nanu yadi prakāṣa-rūpa evā 'tmā, tadā suṣupty-ādy-avasthā-bhedas tasya no 'papadyate; sadā prakāṣa-'napāyād » iti. tatrā 'ha:

suṣupty-ādyā-sākṣitvam. 148.

suṣupty-ādyasyā 'vasthā-trayasya buddhi-niṣṭhasya sākṣitvam eva puṁsī 'ty arthaḥ. tad uktam:

- 10 “jāgrat svapnaḥ suṣuptaḥ ca guṇato buddhi-vṛttayaḥ;
tāsāṁ vilakṣaṇo jīvaḥ sākṣitvena vyavasthita ” iti.

tāsāṁ buddhi-vṛttīnāṁ sākṣitvena tad-vilakṣaṇo jāgrad-ādy-avasthā-rahito nirṇīta ity arthaḥ.

- tatra jāgran nāmā 'vasthe 'ndriya-dvārā buddher viṣayā-'kāraḥ pari-
15 nāmāḥ; svapnā-'vasthā ca saṁskāra-mātra-janyas tādṛcaḥ pariṇāmāḥ,
suṣupty-avasthā ca dvidivdhā 'rdha-samagra-laya-bhedena. tatrā 'rdha-laye
viṣayā-'kāra vṛttir na bhavati, kiṁ tu sva-gata-sukha-duḥkha-mohā-'kāra
'va buddhi-vṛttir bhavati; anyatho 'tthitasya < sukham aham asvāpsam > ity-
ādi-rūpa-suṣupti-kālīna-sukhā-'di-smaraṇā-'nupapatteḥ. tad uktam Vyāsa-
20 sūtreṇa: “mugdhe 'rdha-sampattiḥ pariṣeṣād ” iti. samagra-laye tu bud-
dher vṛtti-sāmānyā-'bhāvo maraṇā-'dāv iva bhavati; anyathā “samādhi-
suṣupti-mokṣeṣu brahma-rūpate ” 'ty āgāmi-sūtrā-'nupapatter iti. sā ca
samagra-suṣuptir vṛtty-abhāva-rūpe 'ti puruṣas tat-sākṣī na bhavati; puru-
ṣasya vṛtti-mātra-sākṣitvāt; anyathā saṁskārā-'der api buddhi-dharmasya
25 sākṣi-bhāsyatā-'patteḥ. suṣupty-ādi-sākṣitvam tu tādṛca-buddhi-vṛttīnāṁ
sva-pratibimbitānāṁ prakāṣaṇam iti vakṣyāmaḥ. ato jñānā-'rtham puru-
ṣasya na pariṇāmā-'pekṣe 'ti. «syād etat. suṣupte yadi sukha-duḥkhā-'di-
gocarā buddhi-vṛttir iṣyate, tarhi jāgrad-ādāv apy akhila-vṛttīnāṁ vṛtti-
grāhyatva-svikāra eva yukta iti vyarthā tat-sākṣi-puruṣa-kalpanā sva-
30 gocara-vṛttitvenāi 'va sva-vyavahāra-hetutāyāḥ sāmānyataḥ suvacatvād »
iti. mām 'vam! niyamena vṛtti-gocara-vṛtti-kalpane 'navasthā-'pattir
gāuravaṁ ca syāt. kiṁ cā < 'ham sukhī > 'ty-ādi-vṛttiṣu sukhā-'dīnāṁ
viṣeṣaṇatayā nirvikalpakaṁ taj-jñānam ādāv apekṣate. tatra cā 'nanta-
nirvikalpaka-vṛtty-apekṣayā lāghavena nityam ekam evā 'tma-svarūpaṁ
35 jñānaṁ kalpyate. < aham sukhī > 'ty-ādi-viṣeṣṭa-jñānā-'rtham buddhi-vṛtter
eva tādṛcā-'kāratvam; puruṣe vṛtti-sārūpya-mātra-svikāreṇa vṛtty-ākārā-
'tiriktā-'kāra-'nabhyupagamāt; svatantrā-'kāreṇa pariṇāmā-'patter iti.

athāi 'vam puruṣasya suṣupty-ādi-sākṣi-mātratvena puruṣāi-'kyasyā
'py upapattāu sa kim eko 'neko ve 'ti saṁcayaḥ. tatrā 'yam pūrva-pakṣaḥ:

«lāghava-tarka-sahakāreṇa balavatībhyo 'bheda-ṣrutibhya eka evā 'tmā
sidhyati; jāgrad-ādy-avasthā-rūpāṇām vāidharmyāṇām buddhi-dharmatvāt.
yady apy ekasyā 'tmanaḥ sarva-buddhi-sākṣitvaṃ, tathā 'pi yasyā buddher
yā vṛttih, sāi 'va buddhis tad-vṛtti-viṣiṣṭatayā sākṣiṇaṃ grhṇāti <ghaṭaṃ
jānāmi> 'ty-ādi-rūpāih. ata ekasyā buddher <ayaṃ ghaṭa> iti vṛttāu 5
satyām anya-buddhi-vṛtti-dvārā nā 'nubhavo <ghaṭaṃ jānāmi> 'ti.» tatra
siddhāntaṃ āha :

janmā-'di-vyavasthātaḥ puruṣa-bahutvam. 149.

puṇyavān svarge jāyate, pāpī narake, 'jñāo badhyate, jñānī mucyate
ity-ādeḥ ṣruti-smṛti-vyavasthāyā vibhāgasyā 'nyathā 'nupapattyā puruṣa 10
bahava ity arthaḥ. janma-maraṇe cā 'tra no 'tpatti-vināṣāu, puruṣa-niṣṭha-
tvā-'bhāvāt; kiṃ tv apūrva-dehe-'ndriyā-'di-samghāta-viṣeṣeṇa saṃyogaḥ
ca viyogaḥ ca bhoga-tad-abhāva-niyāmakāv iti. janmā-'di-vyavasthāyām
ca ṣrutih

“ajām ekāṃ lohita-ṣukla-kṛṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ 15
ajo hy eko juṣamāṇo 'nuṣete, jahāty enām bhukta-bhogām ajo 'nyaḥ.”

“ye tad vidur, amṛtāḥ te bhavanty, athe 'tare duḥkham evā 'piyanti”

'ty-ādir iti.

«nanu puruṣāi-'kye 'py upādhi-rūpā-'vacchedaka-bhedena janmā-'di-
vyavasthā bhavet.» tatrā 'ha: 20

**upādhi-bhede 'py ekasya nānā-yoga, ākāṣasye 'va ghaṭa-'dibhiḥ.
150.**

upādhi-bhede 'py ekasyāi 'va puruṣasya nāno-'pādhi-yogo 'sty eva,
yathāi 'kasyāi 'vā 'kāṣasya ghaṭa-kudya-'di-nānā-yogaḥ. ato 'vacchedaka-
bhedenāi 'kasyā 'tmana eva vividha-janma-maraṇā-'dy-āpattiḥ, kāya-vyūhā- 25
'dāv ive 'ti na sambhavati vyavasthāi 'kaḥ puruṣo jāyate, nā 'para ity-ādir
ity arthaḥ. na hy avacchedaka-bhedena kapi-saṃyoga-tad-abhāvavaty
ekasminn eva vṛkṣe vyavasthā ghaṭate: eko vṛkṣaḥ kapi-saṃyogī, anyas
ca ne 'ti. kiṃ cāi 'ko-'pādhito muktasyā 'py ātma-pradeṣasyo 'pādhy-anta-
rāih punar-bandhā-'pattyā bandha-mokṣā-'vyavasthā tad-avasthāi 'va; yathāi 30
'ka-ghaṭa-muktasyā 'kāṣa-pradeṣasyā 'nya-ghaṭa-yogād ghaṭa-'kāṣa-'vyava-
sthā, tadvad iti. na ca «bandha-mokṣa-vyavasthā-ṣrutir api lāukika-bhra-
mā-'nūvāda-mātram» iti vācyam; mokṣasyā 'lāukikatvāt; mithyā-puru-
ṣārtha-pratipādanena ṣruteḥ pratārakatvā-'dy-āpatteḥ ca.

«nanu cāitanyāi-'kye 'pi tat-tad-upādhi-viṣiṣṭasyā 'tiriktatām abhyupa- 35
gamyā vyavastho 'papādanīyā?» tatrā 'ha:

upādhir bhidyate, na tu tadvān. 151.

upādhir eva nānā, na tu tadvān upādhi-viṣiṣṭo 'pi nānā 'bhyupeyaḥ;

viçiṣṭasyā 'tiriktatve nānā-tmatāyā eva cāstrā-ntare 'py abhyupagamā-
 'patter ity arthaḥ. bandha-bhāgino viçiṣṭatve viçeṣaṇa-viyogena viçiṣṭa-
 nācān na mokṣo-'papattir ity-ādīny api dūṣaṇāni. « nanu "viçiṣṭasya jīva-
 tvam anvaya-vyatirekāḍ" iti ṣaṣṭhā-'dhyāye svayam evā 'haṃkāra-viçiṣṭa-
 6 syāi 'va jīvatvaṃ vakṣyati » 'ti cen, na; tatra prāṇa-dhāraṇatva-rūpa-
 jīvatvasyāi 'va viçiṣṭā-'dheyatva-vacanāt; na tu bandha-mokṣa-vyavasthāyā
 viçiṣṭā-'cṛitatvaṃ vakṣyate; mokṣa-kāle viçiṣṭā-'sattvād iti. yad api kecin
 navīnā vedānti-bruvā āhuḥ: « ekasyāi 'vā 'tmanāḥ kārya-kāraṇo-'pādhiṣu
 pratibimbāni jīve-'cvarāḥ, pratibimbānāṃ cā 'nyo-'nyāṃ bhedāḥ janmā-'dy-
 10 akhila-vyavastho-'papattir » iti, tad apy asat; bhedā-'bheda-vikalpā-'saha-
 tvāt. bimba-pratibimbayor bhedo pratibimbasyā 'cetanatayā bhoktṛtva-
 bandha-mokṣā-'dy-anupapattir; jīva-brahmā-'bheda-rūpa-tat-siddhānta-kṣa-
 tiḥ ca; jīve-'cvara-bhinnasyā 'tmano 'prāmāṇikatvaṃ ca. abhede tu sām-
 karyā-'parihāraḥ. bhedā-'bheda-'bhyupagame tu tat-siddhānta-hānir, bhedā-
 15 'bheda-virodhaḥ ca. asman-mate tv abhedo 'vibhāga-lakṣaṇo bhedāḥ cā
 'nyo-'nyā-'bhāva ity avirodha iti. avaccheda-pratibimbā-'di-dṛṣṭānta-vāk-
 yāni tv agre vyākhyāsyāmaḥ. « syād etat. bimba-pratibimbā-'di-bhedam
 parikalpya cṛutyā bandha-mokṣa-vyavasthā kalpate 'ty evā 'smābhir ucyate;
 na tu paramārthato bimba-pratibimba-bhāvas taylor bhedo bandha-mokṣā-
 20 'dikāṃ ce 'śyata » iti. māi 'vam! evaṃ sati bandha-mokṣā-'di-cṛuti-gaṇasya
 bheda-cṛuti-gaṇasya co 'bhayor bādhā-'pekṣayā kevalā-'bheda-cṛuti-gaṇasyāi
 'vā 'vibhāga-paratayāi 'va sāmkocho lāghavād yuktaḥ; cṛuti-smṛty-antarāir
 avibhāgasya siddhatvāc ce 'ti.

ātmāi-'kya-vādiṣu 'ktaṃ dūṣaṇam upasaṃharati:

25 evam ekatvena parivartamānasya na viruddha-dharmā-'dhy-
 āsaḥ. 152.

evaṃ rītyāi 'katvena sarvato vartamānasyā 'tmano janma-maraṇā-'di-
 rūpa-viruddha-dharma-prasaṅgo na yukta ity arthaḥ. yad vāi 'katva iti
 cchedaḥ. ekatve 'bhyupagamyamāne paritaḥ sarvato vartamānasya sarvo-
 30 'pādhiṣu anugatasya viruddha-dharmā-'dhyāso ne 'ti na; kiṃ tu sarvathā
 viruddha-dharma-sāṃkaro 'parihārya ity arthaḥ.

« nanu puruṣo nirdharmakaḥ; tatra katham janma-maraṇa-bandha-
 mokṣā-'di-viruddha-dharma-sāṃkaryam āpadyate; bhavadbhir api sarveṣāṃ
 dharmāṇāṃ upādhi-niṣṭhatvā-'bhyupagamād? » iti cen, na; ukta-dharmā-
 35 ṇāṃ saṃhyoga-viyoga-bhogā-'bhoga-rūpatayā puruṣe svikārāt; pariṇāma-
 rūpa-dharmāṇāṃ eva puruṣe pratiṣedhasyo 'ktatvād iti.

yathā sphaṭikeṣu lāuhitya-nīlimā-'di-dharmāṇāṃ āropitānāṃ api vy-
 avasthā 'sti, tathā puruṣeṣv api buddhi-dharmāṇāṃ sukha-duḥkhā-'dīnāṃ

ṣarīrā-'di-dharmāṇām ca brāhmaṇya-kṣatriyatvā-'dīnām āropitānām api vyavasthā 'sti cāstreṣu; yathā Viṣṇupurāṇe:

“yathāi 'kasmin ghaṭā-'kāṇe rajo-dhūmā-'dibhir vṛte
na ca sarve prayujyanta, evaṃ jīvāḥ sukhā-'dibhir ” iti.

sā 'pi vyavasthāi 'kātmnye sati janmā-'di-vyavasthā-vad eva no 'pa- 6
padyata ity āha:

anya-dharmatve 'pi nā 'ropāt tat-siddhir, ekatvāt. 153.

anya-dharmatve 'pi dharmāṇām sukhā-'dīnām āropāt puruṣe vyavasthā
na sidhyati; āropā-dhiṣṭhāna-puruṣasyāi 'katvād ity arthaḥ. ākāṣasyāi
'katve 'pi ghaṭā-'vacchinnā-'kāṇānām ghaṭa-bhedena bhinnatayāu 'pādhika- 10
dharma-vyavasthā ghaṭate. ātmatva-jīvatvā-'dikaṃ tu no 'pādhy-avacchin-
nasya; upādhi-viyoge ghaṭā-'kāṇa-nāṇa-vat tan-nāṇena “na jīvo mriyata”
ity-ādi-ṣṛuṭi-virodha-prasaṅgāt; kiṃ tu kevala-cāitanyasye 'ti prāg evo
'ktam. imām bandha-mokṣā-'di-vyavasthā-'nupapattim sūkṣmām abud-
dhvāi 'vā 'dhunikā vedānti-bruvā upādhi-bhedena bandha-mokṣa-vyava- 15
sthām ākātmnye 'py āhuḥ. te 'py etena nirastāḥ. ye 'pi tad-ekadeśina
imām evā 'nupapattim paṇyanta upādhi-gata-cit-pratibimbānām eva bandhā-
'dīny āhuḥ, te tv atī 'va bhrāntāḥ; uktād bhedā-'bhedā-'di-vikalpā-'sahatvā-
'di-dosāt; “antaḥkaraṇasya tad-ujjvalitatvād ” ity atro 'kta-dosāc ca.

kiṃ ca Vedānta-sūtre kvā-'pi sarvā-'tmanām atyantāi-'kyaṃ no 'ktam 20
asti; praty-uta “bheda-vyapadeṣāc cā 'nyaḥ,” “adhikaṃ tu bheda-nirde-
ṣāt,” “aṅgo nānā-vyapadeṣād ” ity-ādi-sūtrair bheda uktaḥ. ata ādhuni-
kānām avaccheda-pratibimbā-'di-vādā apasiddhāntā eva; sva-ṣāstrā-'nukta-
samādigdhā-'rtheṣu samāna-tantra-siddhāntasyāi 'va siddhāntatvāc ce 'ty-
ādikam Brahma-mīmāṃsā-bhāṣye pratipāditam asmābhiḥ. 25

« nanv evam puruṣa-nānātve sati

“eka eva hi bhūtā-'tmā bhūte-bhūte vyavasthitaḥ;
ekadhā bahudhā cāi 'va dr̥ṣyate jala-candra-vat.”
“nityaḥ sarva-gato hy ātmā kūṣastho doṣa-varjitaḥ;
ekah sa bhidyate cāktyā māyayā, na svabhāvata ” 30

ity-ādyāḥ ṣṛuṭi-smṛtaya ātmāi-'katva-pratipādikā no 'papadyanta? » iti.
tatrā 'ha:

nā 'dvāita-ṣṛuṭi-virodho, jāti-paratvāt. 154.

ātmāi-'kya-ṣṛuṭīnām virodhas tu nā 'sti; tāsām jāti-paratvāt. jātīḥ
sāmānyam eka-rūpatvaṃ, tatrāi 'vā 'dvāita-ṣṛuṭīnām tātparyāt; na tv 35
akhaṇḍatve, prayojanā-'bhāvād ity arthaḥ. jāti-ṣabdasya cāi 'karūpatā-
'rthakatvam uttara-sūtrāḥ labhyate.

yathā-çruta-jāti-çabdasyā 'dare "ātmā vā idam eka evā 'gra āsīt,"
"sad eva, sāmnye, 'dam agra āsīt, ekam evā 'dviṭīyam" ity-ādy-advāita-
çruty-upapādakatayāi 'va sūtraṁ vyākhyeyam.

jāti-paratvāt, vijātīya-dvāita-niṣedha-paratvād ity arthaḥ. tatrā 'dya-
6 vyākhyāyām ayam bhāvaḥ. ātmāi-'kya-çruti-smṛtiṣv ekā-'di-çabdāç cid-
ekarūpatā-mātra-parāḥ, bheda-'di-çabdāç ca vāidharmya-lakṣaṇa-bheda-
parāḥ;

"eka evā 'tmā mantavyo jāgrat-svapna-suṣuptiṣu;
sthāna-traya-vyatītasya punar janma na vidyata "

10 ity-ādi-vākyeṣv ekarūpā-'rthatvā-'vaçyakatvāt; anyathā 'vasthā-traye 'py
ātmana ekatā-mātra-jñānena sthāna-traya-vyatīta-çabdo-'ktāyā avasthā-
trayā-'bhīmāna-nivṛtter asambhavāt; tathāi 'karūpatā-pratipādanenāi 'va
nikhilo-'pādhi-vivekena sarvā-'tmanām svarūpa-bodhana-sambhavāc ca. na
hy anyathā nirdharmakam ātma-svarūpaṁ viçīṣya Brahmaṇā 'pi çabdena
15 sākṣāt pratipādayitum çakyate; çabdānām sāmānya-mātra-gocaratvāt.
ā-Brahma-stamba-paryanteṣv ātmana ekarūpatve tu pratipāдите tad-upa-
patty-arthaṁ viçīṣya svayam eva tāvad viveçyati, yāvan nirviçeṣe çabdā-
'gocare svarūpe paryavasyati 'ti. tataç ca niḥçeṣā-'bhīmāna-nivṛtṭyā kṛta-
kṛtyo bhavati. yadi punar advāita-vākyāny akhaṇḍatā-mātra-parāṇi syus,
20 tarhi tebhya nā 'bhīmāna-nivṛtṭiḥ sambhavati; ākāṣe vividha-çabda-vad
akhaṇḍe 'py ātmani sukha-duḥkha-tad-abhāvā-'dīnām avacchedaka-bhedāir
upapatteḥ. ekasyāi 'va vākyasyā 'khaṇḍatvā-'vāidharmyo-'bhaya-paratve
ca vākya-bhedo 'khaṇḍatā-paratva-kalpanāyām phalā-'bhāvaç ca; avāidhar-
mya-jñānād eva sarvā-'bhīmāna-nivṛtṭeḥ. ato 'dvāita-vākyāni nā 'khaṇḍatā-
25 parāṇi; nyāyā-'nugraheṇa balavatībhir bheda-grāhaka-çruti-smṛtibhir viro-
dhāc ca. kiṁ tv avāidharmya-lakṣaṇā-'bheda-parāṇy eva; sāmya-bodhaka-
çruti-smṛtibhir eka-vākyatvāt; "sāmānyāt tv" iti Brahma-sūtrāc ce 'ti.
tatra sāmnye çrutayaḥ

30 "yatho 'dakaṁ çuddhe çuddham āsiktaṁ tādṛg eva bhavati,
evam muner vijānata ātmā bhavati, Gāutama,"

"nirāñjanaḥ paramaṁ sāmiam upāitī " 'ty-ādyāḥ; smṛtayaç ca

"jyotir ātmani nā 'nyatra; sarva-bhūteṣu tat samam,
svayam ca çakyate draṣṭum su-samāhita-cetasā."

35 "yāvān ātmani bodhā-'tmā, tāvān ātmā parā-'tmani;
ya evaṁ satataṁ veda, jana-stho 'pi na muhyati "

'ty-ādyāḥ. ukta-çrutāu mokṣa-daçāyām api bheda-ghaṭita-sāmia-vacanāt
svarūpa-bhedo 'py ātmanām astī 'ti siddham. avāidharmyā-'bheda-paratvaṁ
cā 'sman-mate "Viṣṇur ahaṁ, Çivo 'ham" ity-ādi-vākyānām mantavyam.
na tu "tat tvam asy," "aham brahmā 'smi" 'ty-ādi-vākyānām api; tatra

sāṃkhya-mate pralaya-kālīnasya pūrṇā-'tmana eva tad-ādi-padā-'rthatayā
(nitya-çuddha-muktas tvam asī) 'ty-ādi-yathā-çrutasya tādṛça-vākyā-'rtha-
tvāt.

yadi tu sargā-'dy-utpanna-puruṣo Nārāyaṇā-'khyā eva tat-padā-'rthas,
tadā "tat tvam asī" 'ty-ādi-vākyānām apy avāidharmyā-'rthakatāi 'vā 'stu. 5

«nanu prayojanā-'bhāvān na bheda-paratvaṃ çrutīnām sambhavatī»
'ti cen, na; mokṣo-'papādanasyāi 'va prayojanatvāt; sṛṣṭi-sambhārayoḥ
pravāha-rūpeṇā 'nucchedāt tasyāi 'kya mokṣā-'nupapatteḥ. «athāi 'vam
ātma-bhedasya loka-siddhatayā na tat-paratvaṃ çrutīnām ghaṭata» iti.
māi 'vam; lāghava-tarkeṇā 'kāṣa-vad ātmany ekatvasyā 'numānataḥ pra- 10
saktasya çruty-ādibhir niṣedhāt; sva-para-cāitanyayor bhedasya cā 'praty-
akṣatvāt; dehā-'diṣv evā 'nubhavāt. "ya etasminn udaram antaram kurute,
'tha tasya bhayam bhavatī" 'ty-ādi-bheda-nindā tu vāidharmya-vibhāgā-
'nyatara-lakṣaṇa-bheda-pare 'ti.

«nanv evam uktānām pratibimbā-'vaccheda-çrutīnām kā gatiḥ?» iti 15
ced, ucyate: aneka-tejomayā-'ditya-maṇḍala-vad anekā-'tmamayam api cid-
āditya-maṇḍalam eka-rasam avibhaktam eka-piṇḍī-kṛtya tasya kirāṇa-vat
svā-'ñça-bhūtāir asaṃkhya-puruṣāir asaṃkhyo-'pādhiṣv asaṃkhya-vibhāga
eva pratibimbā-'di-dṛṣṭāntāḥ pratipādyate, vibhāga-lakṣaṇā-'nyatvasya
vācā-'rambhaṇa-mātratvam bodhayitum, na punar akhaṇḍatvam; 20

"vāyur yathāi 'ko bhuvanam praviṣṭo rūpaṃ-rūpaṃ pratirūpo babhūve"
'ty-ādi-sāṃça-dṛṣṭānta-çrutīnām nyāyā-'nugraheṇa balavattvād iti. tathā
ca smaryate:

"yasya sarvā-'tmakatve 'pi khaṇḍyate nāi 'ka-piṇḍate" 'ti.

Brahma-mīmāṃsāyām tu nityā-'bhivyakte parame-'çvara-cāitanye 'nyeṣāṃ 25
laya-rūpā-'vibhāgenā 'py advāitam uktam "avibhāgo vacanād" iti sūtreṇe
'ti. adhikaṃ tu Brahma-mīmāṃsā-bhāṣye proktam asmābhir iti dik.

sūtrasya dvitīya-vyākhyāyām tv ayam bhāvaḥ. pralaya-kāle puruṣa-
vijātīyaṃ sarvaṃ evā 'sat; artha-kriyā-kāritvā-'bhāvāt. puruṣāṇām kūṣa-
sthatvenā 'rtha-kriyāi 'vā 'prasiddhe 'ti; ataḥ sarga-kāla iva pralaye 'pi 30
sattvam. atas tadā 'tmanām vijātīya-dvāita-rāhityam. tathā sarga-kāle
'pi kūṣasthatva-rūpa-pāramārthika-sattvaṃ, nā 'nyatre 'ti vijātīya-dvāita-
rāhityāt sarga-kālīnā-'dvāita-çrutayo 'py upapaunnā iti.

«nanv ātmana ekatva-vad eka-rūpatvam api nānā-rūpatā-pratyakṣeṇa
viruddham; tat katham uktam "jāti-paratvād"»? iti. tatrā 'ha: 35

vidita-bandha-kāraṇasya dṛṣṭyā 'tad-rūpaṃ. 155.

viditam spaṣṭam bandha-kāraṇam aviveko yatra, tasya dṛṣṭyāi 'va
puruṣeṣv a-tadrūpaṃ rūpa-bheda ity arthaḥ. ato bhrānta-dṛṣṭyā na rūpa-
bheda-siddhir iti.

«nanu tathā 'py anupalambhād eka-rūpatvā-bhāvaḥ setsyati.» tatrā 'ha:

nā 'ndhā-'drṣṭyā cakṣuṣmatām anupalambhaḥ. 156.

anupalambha evā 'siddhaḥ; ajñāir adarṣane 'pi jñānibhir eka-rūpatva-
5 sya darṣanād ity arthaḥ.

advāita-ṣruty-anupapattiṃ samādhāyā 'khaṇḍā-'dvāite bādhakā-'ntaram āha:

Vāmadevā-'dir mukto, nā 'dvāitam. 157.

Vāmadevā-'dir mukto 'sti, tathā 'pī 'dānīm bandhaḥ svasminn anu-
10 bhava-siddhaḥ; ato nā 'khaṇḍā-'tmā-'dvāitam ity arthaḥ.

“sa cā 'pi jāti-smaraṇā-'pta-bodhas tatrāi 'va janmany apavargam āpe”
'ty-ādi-vākya-ṣata-virodhaḥ ce 'ti ṣeṣaḥ. na cāi «'vam bandha-mokṣāv
upādher eve» 'ty avagantavyam; ṣruti-smṛti-siddhānta-virodhāt; «duḥ-
kham mā bhuñjīye» 'ti kāmanā-darṣanena puruṣa-mokṣasyāi 'va mokṣā-
15 'khyā-parama-puruṣārthatvāc ca; upādher duḥkha-hānasya ca tādarthiyena
paramparayāi 'va puruṣārthatvāt, putrā-'di-vad iti.

yad apy ādhunikāir māyā-vādibhir ucyate: «advāita-ṣruti-virodhād
bandha-mokṣa-sṛṣṭi-samhārā-'di-ṣrutayo bādhyanta» iti, tad apy asat; mok-
ṣā-'khyā-phalasyā 'pi ṣravaṇa-kāla evā 'bhāva-niṣcaye ṣravaṇo-'ttaram
20 mananā-'di-vidher ananuṣṭhāna-lakṣaṇā-'prāmānya-prasaṅgāt; prapañcā-
'ntargatasya vedāntasyā 'py advāita-ṣrutyā bādhe vedāntā-'vagate 'py
advāite punaḥ samāyā-'patteḥ ca, svāpna-vākyaṣya jāgrati bādhe tad-vākya-
'rthe punaḥ samāyā-vat. kim ca “mithyā-buddhir nāstikate” 'ty Anu-
sanād dharṇā-'diṣu svāpa-van mithyā-drṣṭayo bāuddha-prabhedā eva sām-
25 vṛtika-ṣabdena prapañcasyā 'vidyikatāyāḥ ca tāir abhyupagamād iti dik.

«nanu Vāmadevā-'der api parama-mokṣo na jāta ity abhyupeyam.»
tatrā 'ha:

anādāv adya yāvad abhāvād bhaviṣyad apy evam. 158.

anādāu kāle 'dya yāvac cen mokṣo na jātaḥ kasyā-'pi, tarhi bhaviṣyat-
30 kālo 'py evam mokṣa-ṣūnya eva syāt; samyak-sāadhanā-'nuṣṭhānasyā 'viṣe-
ṣād ity arthaḥ.

tatra prayogam apy āha:

idānīm iva sarvatra nā 'tyanto-'cchedaḥ. 159.

sarvatra kāle bandhasyā 'tyanto-'cchedaḥ kasyā-'pi punso nā 'sti, var-
35 tamāna-kāla-vad ity anumānaṃ sambhaved ity arthaḥ.

puruṣāpāṃ yad eka-rūpatvam ekatva-pratipādaka-ṣruty-arthā-'vadbāri-
taṃ, tat kim mokṣa-kāle kim sarvadāi 've 'ty ākāṅkṣāyām āha:

vyāvṛtto-'bhaya-rūpaḥ. 160.

sa ca puruṣo vyāvṛtto-'bhaya-rūpo, vyāvṛtto nivṛtto rūpa-bhedo yasmāt, tathe 'ty arthaḥ. ṣṛuti-smṛti-nyāyebhyaḥ sadāi 'ka-rūpatā-siddher iti ṇeṣaḥ. tad uktam :

“bahu-rūpa ivā 'bhāti māyayā bahu-rūpayā ;
ramamāṇo guṇeṣv asyā 'mamā 'ham > iti badhyata ” iti,
“jagad-ākhyā-mahā-śvapne śvapnāt śvapnā-'ntaraṃ vrajati
rūpaṃ tyajati no gāntam brahma gāntatva-brūhitam ” iti ca.

5

«nanu sākṣitvasyā 'nityatvāt puruṣāṇāṃ katham sadāi 'ka-rūpatvam ? »
tatrā 'ha :

10

sākṣāt-sambandhāt sākṣitvam. 161.

puruṣasya yat sākṣitvam uktam, tat sākṣāt-sambandha-mātrāt ; na tu pariṇāmata ity arthaḥ. sākṣāt-sambandhena buddhi-mātra-sākṣitā 'vagam-
yate “sākṣād draṣṭari saṃjñāyām ” iti sākṣi-ṣabda-vyutpādanāt. sākṣād-
draṣṭṛtvaṃ cā 'vyavadhānena draṣṭṛtvaṃ. puruṣe ca sākṣāt-sambandhaḥ
sva-buddhi-vṛtter eva bhavati ; ato buddher eva sākṣi puruṣo, 'nyeṣāṃ tu
draṣṭṛ-mātram iti cāstriyo vibhāgaḥ. jñāna-niyāmakaḥ cā 'rthā-'kūratā-
sthānīyaḥ pratibimba-rūpa eva sambandho, na tu saṃyoga-mātram, atipra-
saṅgād ity asakṛd āveditam. Viṣṇv-ādeḥ sarva-sākṣitvaṃ tv indriyā-'di-
vyavadhānā-'bhāva-mātreṇa gāṇam.

20

akṣa-sambandhāt sākṣitvam iti pāṭhe tv akṣam atra buddhiḥ, kara-
ṇatva-sāmānyāt. tasyā yathoktāt pratibimba-rūpāt sambandhād ity arthaḥ.

ubhaya-rūpatvā-'bhāva-siddhy-artham puruṣasyā 'parāu viṇeṣāv āha
sūtrābhyām :

nitya-muktatvam. 162.

25

sadāi 'va puruṣasya duḥkhā-'khyā-bandha-ḡṇyatvam ; duḥkhā-'der
buddhi-pariṇāmatvād ity arthaḥ. puruṣārthas tu duḥkha-bhoga-nivṛttih
pratibimba-rūpa-duḥkha-nivṛttir ve 'ty uktam eva.

āudāsīnyam ce 'ti. 163.

āudāsīnyam akartṛtvaṃ. tena cā 'nye 'pi niṣkāmatvā-'daya upalak-
ṣaṇīyāḥ ; “kāmaḥ saṃkalpo vicikitsā ṇṛaddhā 'ṇṛaddhā dhṛtir adhṛtir hrīr
dhīr bhīr ity etat sarvam mana eve ” 'ti ṇṛuteh. — iti-ṇṛabdaḥ puruṣa-dharma-
pratipādana-samāptāu.

«nanv evam prakṛti-puruṣayor anyo-'nyam vāidharmyeṇa viveke
siddhe puruṣasya kartṛtvaṃ buddher api ca jñātṛtvaṃ ṇṛuti-smṛtyor ucyā-
mānam katham upapadyeyātām ? » tatrā 'ha :

35

uparāgāt kartṛtvam, cit sāmṇidhyāc—cit sāmṇidhyāt. 164.

atra yathā-yogyam anvayaḥ: puruṣasya yat kartṛtvam, tad buddhy-uparāgāt; buddheḥ ca yā cittā, sā puruṣa-sāmṇidhyāt; etad ubhayaṃ na vāstavam ity arthaḥ. yathā 'gny-ayosḥ parasparaṃ saṃyoga-viṣeṣāt
5 paraspara-dharma-vyavahāra āupādhiko, yathā vā jala-sūryayoḥ saṃyogāt paraspara-dharmā-'ropas, tathāi 'va buddhi-puruṣayor iti bhāvaḥ. etac ca Kārikayā 'py uktam:

“tasmāt tat-saṃyogād acetanaṃ cetanāvad iva liṅgam,
guṇa-kartṛtve ca tathā karte 'va bhavaty udāsīna” iti.

10 cit-sāmṇidhyād iti dvīḥ-pāṭho 'dhyāya-samāpti-sūcanā-'rthaḥ.

heya-hāne tayoṛ hetū iti vyūhā yathā-kramam
catvāraḥ cāstra-mukhyā-'rthā adhyāye 'smin prapañcitāḥ.
sāṃkṣipta-sāṃkhya-sūtrāṇāṃ arthasyā 'tra prapañcanāt
cāstraṃ yoga-vad eve 'dam Sāṃkhya-pravacana-'bhidham.

15 iti Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye viśayā-
'dhyāyaḥ prathamah.



cāstrasya viśayo nirūpitah. sāmpratam puruṣasyā 'pariṇāmitvo-'pa-
pādanāya prakṛtītaḥ sṛṣṭi-prakriyām ati-vistareṇa dvitīyā-'dhyāye vakṣyati.
tatrāi 'va pradhāna-kāryāṇāṃ svarūpaṃ vistarato vaktavyam, tebhyo 'pi
20 puruṣasyā 'tisphuṭa-vivekāya. ata eva

“vikāram prakṛtiṃ cāi 'va puruṣam ca sanātanam
yo yathāvad vijānāti, sa vitṛṣṇo vimucyata”

iti Mokṣadharmā-'diṣu trayāṇāṃ eva jñeyatva-vacanam. tatrā 'dāv aceta-
nāyāḥ prakṛter niṣprayojana-sraṣṭṛtve muktasyā 'pi bandha-prasaṅga ity
25 āçayena jagat-sarjane prayojanam āha:

vimukta-mokṣā-'rtham svārtham vā pradhānasya. 1.

kartṛtvam iti pūrvā-'dhyāya-ṣeṣa-sūtrād anuṣajyate. svabhāvato duḥ-
kha-bandhād vimuktasya puruṣasya pratibimba-rūpa-duḥkha-mokṣā-'rtham
pratibimba-sambandhena duḥkha-mokṣā-'rtham vā pradhānasya jagat-kartṛ-
30 tvam; athavā svārtham, svasya pāramārthika-duḥkha-mokṣā-'rtham ity
arthaḥ. yady api mokṣa-vad bhogo 'pi sṛṣṭeḥ prayojanam, tathā 'pi
mukhyatvān mokṣa evo 'ktaḥ.

«nanu mokṣā-'rtham cet sṛṣṭis, tarhi sakṛt-sṛṣṭyāi 'va mokṣa-sambhave
punaḥ-punaḥ sṛṣṭir na syād?» iti. tatrā 'ha:

viraktasya tat-siddheḥ. 2.

nāi 'kadā sṛṣṭer mokṣaḥ, kiṁ tu bahuḥ janma-maraṇa-vyādhy-ādi-vividha-duḥkhena bhr̥ṣaṁ taptasya; tataḥ ca prakṛti-puruṣayor viveka-khyātyo 'tpanna-para-vāirāgyasyāi 'va mokṣo-'tpatti-siddher ity arthaḥ.

sakṛt-sṛṣṭyā vāirāgyā-'siddhāu hetum āha :

6

na ṣravaṇa-mātrāt tat-siddhir, anādi-vāsanāyā balavattvāt. 3.

ṣravaṇam apī bahu-janma-kṛta-punyena bhavati. tatrā 'pi ṣravaṇa-mātrān na vāirāgya-siddhiḥ, kiṁ tu sāksāt-kūrāt. sāksāt-kāraḥ ca jhaṭiti na bhavati; anādi-mithyā-vāsanāyā balavattvāt; kiṁ tu yoga-niṣṭhayā. yoge ca pratibandha-bāhulyam ity ato bahu-janmabhir eva vāirāgyam 10 mokṣaḥ ca kadā-cit kasya-cid eva sidhyatī 'ty arthaḥ.

sṛṣṭi-pravāhe hetv-antaram āha :

bahu-bhr̥tya-vad vā pratyekam. 4.

yathā gr̥ha-sthānām pratyekam bahavo bhartavyā bhavanti strī-putrā-'di-bhedena, evaṁ sattvā-'di-guṇānām apī pratyekam asaṅkhya-puruṣā 15 vimocanīyā bhavanti. ataḥ kiyat-puruṣa-mokṣe 'pi puruṣā-'ntara-mocanā-'rtham sṛṣṭi-pravāho ghaṭate; puruṣānām ānantiyād ity arthaḥ. tathā ca Yoga-sūtram : "kṛtā-'rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇa-tvād" iti.

«nanu prakṛter eva sraṣṭṛtvaṁ katham ucyate; "tasmād vā etasmād 20 ātmana ākāṣaḥ sambhūta" iti ṣṛtyā puruṣasyā 'pi sraṣṭṛtva-siddher?» iti. tatrā 'ha :

prakṛti-vāstave ca puruṣasyā 'dhyāsa-siddhiḥ. 5.

prakṛtāu sraṣṭṛtvasya vastutve ca siddhe puruṣasya sraṣṭṛtvā-'dhyāsa eva ṣṛtiṣu sidhyati; upāsanāyām eva ṣṛtes tātparyāt; "ajām ekām" ity- 25 ādi-ṣṛty-antareṇa prakṛteḥ sraṣṭṛtva-siddheḥ; puṁsām kūṭastha-cin-mā-tratā-bodhaka-ṣṛty-antara-virodhāc ce 'ty arthaḥ. ayaṁ cā 'dhyāsa upa-cāra-rūpo loke siddha evā 'sti. yathā sva-çaktiṣu yodheṣu vartamānāu jaya-parājayāu rājany upacaryete, tathā sva-çaktāu prakṛtāu vartamānām sraṣṭṛtvā-'dikaṁ çaktimatsu puruṣeṣū 'pacaryate, çakti-çaktimad-abhedāt. 30 tad uktam Kāurme :

"çakti-çaktimator bhedaṁ paçyanti paramā-'rthataḥ,
abhedam cā 'nupaçyanti yoginas tattva-cintakā" iti.

bhedam anyo-'nyā-'bhāvam abhedam cā 'vibhāga-rūpam prakṛty-ādi-tattvo-'pāsakāḥ paçyanti 'ty arthaḥ. tayoḥ co 'dāharaṇam "athā 'ta ādeḥ: ne 35 'ti ne 'tī" 'ty-ādi-ṣṛtiḥ, "ātmāi 've 'dam sarvam" ity-ādi-ṣṛtiḥ ce 'ti bhāvaḥ.

«nanv evam prakṛtāv api sraṣṭṛtvaṃ vāstavam iti kuto 'vadhṛtam; sṛṣṭeḥ svapnā-'di-tulyatāyā api ṣṛavaṇād?» iti. tatrā 'ha:

kāryatas tat-siddheḥ. 6.

kāryāṇām artha-kriyā-kāritayā vāstavatvena kāryata eva dharmi-grā-
5 haka-pramāṇena prakṛter vāstava-sraṣṭṛtva-siddher ity arthaḥ. svapnā-'di-
tulyatā-ṣṛutayas tv anityatā-rūpā-'sattvā-'ñca-mātre puruṣā-'dhyastatvā-'ñce
vā bodhyāḥ; anyathā sṛṣṭi-pratipādaka-ṣṛuti-virodhāt; svapna-padārthānām
api manaḥ-pariṇāmatvenā 'tyantā-'sattā-virahāc ce 'ti.

«nanu prakṛteḥ svārthatva-pakṣe mukta-puruṣam praty api sā pra-
10 varteta.» tatrā 'ha:

cetano-'ddeṣān niyamaḥ, kaṇṭaka-mokṣa-vat. 7.

citī saṃjñāna iti vyutpattyā cetano 'trā 'bhijñāḥ. — yathāi 'kam eva
kaṇṭakam yaç cetano 'bhijñas tasmād eva mucyate, tam praty eva duḥkhā-
'tmakam na bhavaty, anyān prati tu bhavaty eva, tathā prakṛtir api cetanād
15 abhijñāt kṛtā-'rthād eva mucyate, tam praty eva duḥkhā-'tmikā na bhavaty,
anyān anabhijñān prati tu duḥkhā-'tmikā bhavaty eve 'ti niyamo vyavasthe
'ty arthaḥ. etena svabhāvato baddhāyā api prakṛteḥ sva-mokṣo ghaṭata
ity ato na mukta-puruṣam prati pravartata iti.

«nanu puruṣe sraṣṭṛtvaṃ adhyasta-mātram iti yad uktam, tan na
20 yuktam; prakṛti-saṃyogena puruṣasyā 'pi mahad-ādi-pariṇāmāu-'cityāt.
dṛṣṭo hi pṛthivy-ādi-yogena kāṣṭhā-'deḥ pṛthivy-ādi-sadrṣaḥ pariṇāma » iti.
tatrā 'ha:

anya-yoge 'pi tat-siddhir nā 'ñjasyenā, 'yo-dāha-vat. 8.

prakṛti-yoge 'pi puruṣasya na sraṣṭṛtva-siddhir āñjasyena sāksāt.
25 tatra dṛṣṭānto 'yo-dāha-vat; yathā 'yaso na dagdhṛtvaṃ sāksād asti, kim
tu sva-saṃyuktā-'gni-dvārakam adhyastam eve 'ty arthaḥ. ukta-dṛṣṭānte
tū 'bhayoḥ pariṇāmaḥ pratyakṣa-siddhatvād iṣyate, saṃdigdha-sthale tv
ekasyāi 'va pariṇāmeno 'papattāv ubhayoḥ pariṇāma-kalpane gāuravam;
anyathā japā-saṃyogāt sphaṭikasya rāga-pariṇāmā-'patter iti.

30 sṛṣṭeḥ phalam mokṣa iti prāg uktam; idānīm sṛṣṭer mukhyaṃ nimitta-
kāraṇam āha:

rāga-virāgayor yogāḥ sṛṣṭiḥ. 9.

rāge sṛṣṭir, vāirāgye ca yogāḥ, svarūpe 'vasthānam, muktir iti yāvat,
athavā citta-vṛtti-nirodha ity arthaḥ. tathā cā 'nvaya-vyatirekābhyām
35 rāgaḥ sṛṣṭi-kāraṇam ity āçayaḥ. tathā ca ṣṛutir api Brahmā-'di-rūpāṃ
vividha-karma-gatim uktvā 'ha: “iti nu kāmaya māno, 'thā 'kāmaya māno,

yo 'kāmo niṣkāma āpta-kāma ātma-kāmo, na tasya prāṇa utkrāmantī" 'ti. rāga-vairāgye api prakṛti-dharmāv eva.

itaḥ paraṁ sṛṣṭi-prakriyāṁ vaktum ārabhate :

mahad-ādi-krameṇa pañca-bhūtānām. 10.

sṛṣṭir iti pūrva-sūtrād anuvartate. yady apy "etasmād ātmana ākāṣaḥ sambhūta" ity-ādi-ṣrutāv ādāv eva pañca-bhūtānām sṛṣṭiḥ ṣrūyate, tathā 'pi mahad-ādi-krameṇai 'va pañca-bhūtānām sṛṣṭir iṣṭe 'ty arthaḥ. teja-ādi-sṛṣṭi-ṣrutāu gagana-vāyu-sṛṣṭer āpūrāṇa-vad ukta-ṣrutāv apy ādāu mahad-ādi-sṛṣṭiḥ pūrāṇiye 'ti bhāvaḥ. atra ca pramāṇaṁ ghaṭa-sṛṣṭi-vad antaḥkaraṇa-'tiriktā-'khila-sṛṣṭer antaḥkaraṇa-vṛtti-pūrvakatvā-'numānam. 10 kim ca

"etasmāj jāyate prāṇo manaḥ sarve-'ndriyāṇi ca

khaṁ vāyur jyotir āpaḥ ca pṛthivī viśvasya dhārīṇī"

'ti ṣrutya-antara-stha-pāṭha-kramā-'nurodhena "sa prāṇam asṛjat, prāṇo chraddhām khaṁ vāyum" ity-ādi-ṣrutya-antareṇa ca pañca-bhūta-sṛṣṭeḥ prāṇ mahad-ādi-sṛṣṭir avadhāryata iti. prāṇaḥ cā 'ntaḥkaraṇasya vṛtti-bheda iti vakṣyati; ato 'syām ṣrutāu prāṇa eva mahat tattvam iti. tathā Vedānta-sūtram api mahad-ādi-krameṇai 'va sṛṣṭim vakti: "antarā vijñāna-manasī krameṇa tal-liṅgād" iti; sad-ākāṣayor madhye buddhi-manasī utpadyete iti krameṇa 'ty arthaḥ. manasī cā 'haṁkārasya praveṇa iti. 20

prakṛter eva sraṣṭṛtvaṁ sva-mokṣā-'rthaṁ, tasyā nityatvāt; mahad-ādīnām tu sva-sva-vikāra-sraṣṭṛtvaṁ na sva-mokṣā-'rthaṁ, anityatvād iti viśeṣam āha:

ātmā-'rthatvāt sṛṣṭer nāi 'śām ātmā-'rtha ārambhaḥ. 11.

eśām mahad-ādīnām sraṣṭṛtvasyā 'tmā-'rthatvāt puruṣa-mokṣā-'rtha- tvān na svārtha ārambhaḥ sraṣṭṛtvaṁ; vināçitvena mokṣā-'yogād ity arthaḥ. para-mokṣā-'rthakatve cā 'vaçyake puruṣa-mokṣā-'rthakatvam eva yuktaṁ, na prakṛti-mokṣā-'rthakatvam; tasyāḥ puruṣa-guṇatvād iti.

khaṇḍa-dik-kālayoḥ sṛṣṭim āha:

dik-kālāv ākāṣa-'dibhyaḥ. 12.

30

nityāu yāu dik-kālāu, tāv ākāṣa-prakṛti-bhūtāu prakṛter guṇa-viśeṣāv eva. ato dik-kālayor vibhutvo-'papattiḥ; "ākāṣa-vat sarva-gataḥ ca nitya" ity-ādi-ṣrutya-uktaṁ vibhutvaṁ cā 'kāṣasyo 'papannam. yāu tu khaṇḍa-dik-kālāu, tāu tu tat-tad-upādhi-saṁyogād ākāṣād utpadyete ity arthaḥ; ādi-çabdeno 'pādhi-grahaṇād iti. yady api tat-tad-upādhi-viçiṣṭā-'kāṣam eva khaṇḍa-dik-kālāu, tathā 'pi viçiṣṭasyā 'tiriktatā-'bhyupagama-vādena vāiçeṣika-naye çotrasya kāryatā-vat tat-kāryatvam atro 'ktam.

idānīm “mahad-ādi-krameṇa” ’ty uktān svarūpato dharmataḥ ca krameṇa darśayati :

adhyavasāyo buddhiḥ. 13.

mahat-tattvasya paryāyo buddhir iti; adhyavasāyaḥ ca niṣcayā-’khyas
5 tasyā sādharmaṇi vṛttir ity arthaḥ. abheda-nirdeṣas tu dharma-dharmy-
abhedāt. asyāḥ ca buddher mahattvam sve-’tara-sakala-kārya-vyūpakatvān
mahāi-’ṣvaryaḥ ca mantavyam,

“savikārāt pradhānāt tu mahat tattvam ajāyata,
mahān iti, yataḥ khyātir lokānām jāyate sade ”

10 ’ti smṛteḥ. “asya mahato bhūtasya niṣcvasitam etad yad R̥gveda” ity-
ādi-ṣṛuti-smṛtiṣu ca Hiraṇyagarbhe cetane ’pi mahān iti ṣabdo buddhy-
abhimānitvenāi ’va; yathā pṛthivy-abhimāni-cetane pṛthivī-ṣabdas, tadvat.
evam eva Rudrā-’diṣv ahaṃkāra-’di-ṣabdo ’pi bodhyaḥ. prakṛty-abhimāni-
devatām ārabhya sarveṣām eva bhūtā-’bhimāni-paryantānām devānām sva-
15 sva-buddhi-rūpāḥ ca pratiniyato-’pādhayo mahat-tattvasyāi ’vā ’ñṇā iti.

mahat-tattvasyā ’parān api dharmān āha :

tat-kāryam dharmā-’di. 14.

dharma-jñāna-vāirāgyāi-’ṣvaryaṇy api buddhy-upādānakāni, nā ’haṃ-
kāra-’dy-upādānakāni; buddher eva niratiṣaya-sattva-kāryatvād ity arthaḥ.

20 « nanv evam katham nara-ṣaṣv-ādi-gatānām buddhy-añṇānām adharma-
prābalyam upapadyatām? » tatrā ’ha :

mahad uparāgād viparitam. 15.

tad eva mahan mahat tattvam rajas-tamobhyām uparāgād viparitam
kṣudram adharmā-’jñānā-’vāirāgyā-’nāiṣvarya-dharmakam api bhavati ’ty
25 arthaḥ. etena < sarva eva puruṣā iṣvarā > iti ṣṛuti-smṛti-pravādo ’py upa-
pāditāḥ; sarvo-’pādhīnām svābhāvīkai-’ṣvaryasya rajas-tamobhyām evā
’varaṇād iti. « nanv evam dharmā-’dy-avasthānā-’rtham buddher api nitya-
tvāt katham kāryate? » ’ti cen, na; prakṛty-añṇa-rūpe bījā-’vastha-mahat-
tattve sattva-viṣeṣe karma-vāsanā-’dīnām avasthānāt tasyāi ’va jñāna-
30 kāraṇā-’vasthāyām ānkura-vad utpatty-añṇīkārāt. tathā cā ’kāṣa-vad eva
nityā-’nityo-’bhaya-rūpā buddhiḥ. yathā ca kāraṇā-’vasthā-’kāṣe prakṛti-
vyavahāra eva, nā ’kāṣa-vyavahāra, ākāṣa-liṅga-ṣabdā-’bhāvād, evam
kāraṇā-’vastha-buddhāv api prakṛti-vyavahāra eva, buddhi-liṅgā-’dhyava-
sāyā-’dy-abhāvād iti.

35 mahat-tattvam lakṣayitvā tat-kāryam ahaṃkāram lakṣayati :

abhimāno ’haṃkāraḥ. 16.

ahaṃ-karoti ’ty ahaṃkāraḥ kumbha-kāra-vad antaḥkāraṇa-dravyam.

sa ca dharma-dharmy-abhedād abhimāna ity ukto 'sādhāraṇa-vṛttitā-sūcanāya. buddhyā niçcita evā 'rthe 'hamkāra-mamakārū jāyete. ato vṛttyoḥ kārya-kāraṇa-bhāvū-'nusāreṇa vṛttimator api kārya-kāraṇa-bhāva unnīyata iti prāg evo 'ktam. antaḥkaraṇam ekam eva bījā-'ñkura-mahā-vṛkṣā-'di-vad avasthā-traya-mātra-bhedāt kārya-kāraṇa-bhāvam āpadyata 5
iti ca prāg evo 'ktam. ata eva Vāyu-Mātsyayor

“mano mahān matir Brahmā pūr buddhiḥ khyātir īçvara”

iti mano-buddhyor eka-paryāyatvam uktam iti.

kramā-'gatam ahamkārasya kāryam āha :

ekādaça-pañca-tanmātram tat-kāryam. 17.

10

ekādaçe 'ndriyāṇi çabdā-'di-pañca-tanmātram cā 'hamkārasya kāryam ity arthaḥ. «mayā 'nene 'ndriyeṇe 'daṁ rūpā-'dikam bhoktavyam, idam eva sukha-sāadhanam» ity-ādy-abhimānād evā 'di-sargeṣv indriya-tad-viṣayo-
'tpattyā 'hamkāra indriyā-'di-hetuḥ; loke bhogā-'bhimānināi 'va rāga-dvārā
bhogo-'pakaraṇa-karaṇa-darçanāt; “rūpa-rūgād abhūc cakṣur” ity-ādinā 15
Mokṣadharme Hiranyagarbhasya rūgād eva samaṣṭi-cakṣur-ādy-utpatti-smaraṇāc ce 'ti bhāvaḥ. ataç ca bhūte-'ndriyayor madhye rāga-dharmakam mana evā 'dāv ahamkārad utpadyata iti viçeṣaḥ; tanmātrā-'dīnām rūga-kāryatvād iti.

atrā 'pi viçeṣam āha :

20

sāttvikam ekādaçakam pravartate vāikṛtād ahamkārat. 18.

ekādaçānām pūraṇam ekādaçakam manaḥ; soḍaça-'tma-gaṇa-madhye sāttvikam; atas tad-vāikṛtāt sāttvikā-'hamkāraj jāyata ity arthaḥ. ataç ca rājasā-'hamkārad daçe 'ndriyāṇi tāmasā-'hamkāraç ca tanmātrāṇi 'ty avagantavyam; 25

“vāikārikas tāijasac ca tāmasac ce 'ty ahaṁ tridhā.

ahaṁ-tattvād vikurvāṇān mano vāikārikād abhūt,

vāikārikāç ca ye devā, arthā-'bhivyañjanam yataḥ;

tāijasād indriyāṇy eva jñāna-karma-mayāni ca;

tāmaso bhūta-sūkṣmā-'dir, yataḥ khaṁ, liṅgam ātmana” 30

ity-ādi-smṛtibhya eva nirpayāt. ata eva Purāṇā-'dy-anusāreṇa Kārikāyām apy etad uktam :

“sāttvika ekādaçakaḥ pravartate vāikṛtād ahamkārat,

bhūtā-'des tanmātraḥ, sa tāmasas, tāijasād ubhayam” iti.

tāijasas rājasah; ubhayam jñāna-karme-'ndriye.

35

«nanu “devatā-laya-çrutir” ity āgāmi-sūtre karaṇānām devān vak-
ṣyati; tat katham Kārikayā 'pi devānām sāttvikā-'hamkāra-kāryatvam no

'ktam » iti. ucyate: samaṣṭi-cakṣur-ādi-ṣarīriṇaḥ sūryā-'di-cetanā eva cak-
 ṣur-ādi-devatāḥ ṣrūyante; ataḥ ca vyaṣṭi-karaṇānām samaṣṭi-karaṇāni devate
 'ty eva paryavasyati. tathā ca vyaṣṭi-samaṣṭyor ekatā-'ṣayenā 'tra ṣūstre
 devāḥ karaṇebhyo na pṛthāṇi nirdiṣyante. ataḥ samaṣṭi-'ndriyāṇi mano-
 6 'pekṣayā 'lpa-sattvatvena rājasā-'haṁkāra-kāryatvenāi 'va nirdiṣṭāni.
 smr̥tiṣu ca vyaṣṭi-'ndriyā-'pekṣayā 'dhika-sattvatvena sāttvikā-'haṁkāra-
 kāryatayo 'ktāni 'ty avirodha ity avagantavyam. tad evam ahaṁkārasya
 trāividhyān mahato 'pi tat-kāraṇasya trāividhyam mantavyam;

“sāttviko rājasaḥ cāi 'va tāmasaḥ ca tridhā mahān”

10 iti smaraṇāt. trāividhyam cā 'nayo vyakti-bhedād anṣa-bhedād ve 'ty
 anyad etat.

ekādaṣe 'ndriyāṇi darśayati:

karmendriya-buddhindriyāir āntaram ekādaṣakam. 19.

karmendriyāṇi vāk-pāṇi-pāda-pāyū-'pasthāni pañca, jñānendriyāṇi ca
 15 cakṣuḥ-śrotra-tvag-rasana-ghrāṇā-'khyāni pañca. etāir daṣabhiḥ sahā 'nta-
 ram mana ekādaṣakam ekādaṣe-'ndriyam ity arthaḥ. indrasya saṁghāte-
 'ṣvarasya karaṇam indriyam. tathā cā 'haṁkāra-kāryatve sati karaṇatvam
 indriyatvam iti.

indriyāṇām bhāutikatva-mataṁ nirākaroti:

20 āhaṁkārikatva-ṣruter na bhāutikāni. 20.

indriyāṇi 'ti ṣeṣaḥ. āhaṁkārikatve ca pramāṇa-bhūtā ṣrutih kāla-
 25 luptā 'py ācārya-vākyān Manv-ādy-akhila-smṛtibhyaḥ cā 'numiyate. pra-
 tyakṣā ṣrutir “aham bahu syām” ity-ādih. «nanv “annamayam hi,
 sāumya, mana” ity-ādir bhāutikatve 'pi ṣrutir asti» 'ti cen, na; prakā-
 25 ṣakatva-sāmyenā 'ntaḥkaraṇo-'pādānatvasyāi 'vo 'citatayā 'haṁkārikatva-
 ṣruter eva mukhyatvāt; bhūtānām api Hiranyagarbha-saṁkalpa-janyatayā
 'nnasya mano-janyatvāc ca. vyaṣṭi-mana-ādīnām bhūta-saṁśṛṣṭatayāi 'va
 tiṣṭhatām bhūtebhyo 'bhivyakti-mātreṇa tu bhāutika-ṣrutir gāuṇī 'ti.

«nanu tathā 'py āhaṁkārikatva-nirṇayo na ghaṭate; “asya puruṣasyā
 30 'gnim vāg apyeti, vātam prāpaḥ, cakṣur ādityam” ity-ādi-ṣrutāu devatāsv
 indriyāṇām laya-kathanena devato-'pādānakatvasyā 'py avagamāt; kāraṇa
 eva hi kāryasya laya » ity āṣaṅkyā 'ha:

devatā-laya-ṣrutir nā 'rambhakasya. 21.

devatāsu yā laya-ṣrutih, sā nā 'rambhakasya nā 'rambhaka-ṣṣayini
 35 'ty arthaḥ; anārambhake 'pi bhū-tale jala-bindor laya-darśanāt; anāram-
 bhakeṣv api bhūteṣv ātmano laya-ṣravaṇāc ca. “vijñāna-ghana evāi

'tebhyo bhūtebhyaḥ samutthāya tāny evā 'nuvinagatyati" 'ty-ādi-çrutāv iti bhāvaḥ.

indriyā-'ntargatam mano nityam iti kecit. tat pariharati:

tad-utpatti-çruter vināça-darçanāc ca. 22.

teṣāṃ sarveṣāṃ eve 'ndriyāṇāṃ utpattir asti;

5

"etasmā jāyate prāṇo manaḥ sarve-'ndriyāṇi ce"

'ty-ādi-çruteḥ; vṛddhā-dy-avasthāsu cakṣur-ādīnāṃ iva manaso 'py apacayā-'dinā vināça-nirṇayāc ce 'ty arthaḥ. tathā co 'ktam:

"daçakena nivartante manaḥ sarve-'ndriyāṇi ce" 'ti.

manaso nityatva-vacanāni ca prakṛty-ākhyā-bīja-parāṇi 'ti.

10

golaka-jātam eve 'ndriyam iti nāstika-matam apākaroti:

atindriyam indriyam, bhrāntānāṃ adhiṣṭhānam. 23.

indriyaṃ sarvam atindriyaṃ, na tu pratyakṣam; bhrāntānāṃ eva tv adhiṣṭhānaṃ golakaṃ tādātmyene 'ndriyam ity arthaḥ. — adhiṣṭhānam ity eva pāṭhaḥ.

15

ekam eve 'ndriyaṃ çakti-bhedād vilakṣaṇa-kārya-kāri 'ti matam apākaroti:

çakti-bhede 'pi bheda-siddhāu nāi 'katvam. 24.

ekasyāi 've 'ndriyasya çakti-bheda-svīkāre 'pī 'ndriya-bhedaḥ sidhyati; çaktināṃ apī 'ndriyatvāt. ato nāi 'katvam indriyasye 'ty arthaḥ.

20

«nanv ekasmād ahaṃkāraṇ nānāvidhe-'ndriyo-'tpatti-kalpanāyāṃ nyāya-virodhaḥ.» tatrā 'ha:

na kalpanā-virodhaḥ pramāṇa-dṛṣṭasya. 25.

sugamam.

ekasyāi 'va mukhye-'ndriyasya manaso 'nye daça çakti-bhedā ity āha: 25

ubhayā-'tmakam manaḥ. 26.

jñāna-karṇe-'ndriyā-'tmakam mana ity arthaḥ.

ubhayā-'tmakam ity asyā 'rthaṃ svayaṃ vivṛṇoti:

guṇa-pariṇāma-bhedān nānātvam, avasthā-vat. 27.

yathāi 'ka eva naraḥ saṅga-vaçān nānātvam bhajate, kāmīnī-saṅgāt 30 kāmuko, virakta-saṅgād virakto, 'nya-saṅgāc cā 'nya, evam mano 'pi cakṣur-ādi-saṅgāc cakṣur-ādy-ekībhāvena darçanā-'di-vṛtti-viçiṣṭatayā nānā bhavati. tatra hetur guṇe 'ty-ādi; guṇānāṃ sattvā-'dīnāṃ pariṇāma-bhedeṣu sām-arthyaḥ ity arthaḥ. etac cā "nyatra-manā abhūvaṃ, nā 'çrāuṣam" ity-

ādi-ṣṛuṭi-siddhāc cakṣur-ādīnām manaḥ-saṃyogaṃ vinā vyāpārā-’kṣamatvād anumiyate.

jñāna-karme-’ndriyayor viṣayam āha :

rūpā-’di-rasa-malā-’nta ubhayoḥ. 28.

5 anna-rasānām malaḥ puriṣā-’dih. tathā ca rūpa-rasa-gandha-sparṣa-
ṣabdā vaktavyā-’dātavya-gantavyā-’nandayitavyo-’tsraṣṭavyāḥ co ’bhayor
jñāna-karme-’ndriyayor daṣa viṣayā ity arthaḥ. ānandayitavyam co ’pa-
sthasyo ’pasthā-’ntaram ; upasthasya hy upasthā-’ntaram viṣaya iti.

yasye ’ndrasya yeno ’pakāreṇāi ’tāni ’ndriyāṇi ’ty ucyante, tad ubha-
10 yam āha :

draṣṭṛtvā-’dir ātmanaḥ, karaṇatvam indriyāṇām. 29.

draṣṭṛtvā-’di-pañcakaṃ vaktṛtvā-’di-pañcakaṃ saṃkalpayitṛtvam eā
’tmanaḥ puruṣasya ; darṣaṇā-’di-vṛttāu karaṇatvam tv indriyāṇām ity
arthaḥ. « nanu draṣṭṛtva-ḥrotṛtvā-’dikaṃ kadācid anubhave paryavasānāt
15 puruṣasyā ’vikāriṇo ’pi ghaṭatām ; vaktṛtvā-’dikaṃ tu kriyā-mātram, tat
katham kṛtasthasya ghaṭatām? » iti cen, na ; ayas-kānta-vat sāmānidhya-
mātreṇa darṣaṇā-’di-vṛtti-kartṛtvasyāi ’vā ’tra draṣṭṛtvā-’di-ṣabdā-’rthatvāt.
yathā hi mahā-rājāḥ svayam avyūpriyamāṇo ’pi sāmāyena karaṇena yoddhā
bhavaty, ājñā-mātreṇa prerakatvāt, tathā kṛtastho ’pi puruṣaḥ cakṣur-ādy-
20 akhila-karaṇair draṣṭā vaktā saṃkalpayitā ce ’ty evam-ādir bhavati ; saṃ-
yogā-’khyā-sāmānidhya-mātreṇāi ’va teṣāṃ prerakatvād, ayas-kānta-maṇi-
vad iti. kartṛtvam eā ’tra kāraṇa-cakra-prayokṛtvam, karaṇatvam tu
kriyā-hetu-vyūpāravattvam tat-sādhakatamatvam vā, kuṭhārā-’di-vat. yat
tu ḥastreṣu puruṣe darṣaṇā-’di-kartṛtvam niśidhyate, tad-anukūla-kṛtimat-
25 tvam tat tat-kriyāvattvam vā. tathā co ’ktam :

“ata ātmani kartṛtvam akartṛtvam ca saṃsthitam :

niricchatvād akartā ’sāu, kartā sāmānidhi-mātrata ” iti.

ata eva kāraṇa-cakra-prayokṛtā-ḥakter ātma-svarūpatayā draṣṭṛtva-vaktṛ-
tvā-’dikaṃ ātmano nityam iti ṣṛūyate “na draṣṭur dṛṣṭer viparilopo vidyate,
30 na vaktur vakter viparilopo vidyata ” ity-ādine ’ti. « nanu pramāṇa-
vibhāge pratyakṣā-’di-vṛttinām eva karaṇatvam uktam ; atra katham indri-
yasyo ’cyata? » iti cen, na ; atra darṣaṇā-’di-rūpāsu cakṣur-ādi-dvāraka-
buddhi-vṛttiṣv eve ’ndriyāṇām karaṇatva-vacanāt ; tatra ca puruṣa-niṣṭhe
bodhā-’khyā-phale vṛttinām karaṇatvasyo ’ktatvād iti.

35 idānīm antaḥkaraṇa-trayasyā ’sādhāraṇa-vṛttir āha :

trayāṇām svālakṣaṇyam. 30.

trayāṇām mahad-ahamkāra-manasām svālakṣaṇyam. svam-svam lak-

śaṇam asādhārāṇī vṛttir yeṣāṃ iti madhyama-pada-lopī vigrabaḥ; tasya bhāvas tattvam ity arthaḥ.

loke ca mahato lakṣaṇam adhyavasāyā-di-prakṛṣṭa-guṇavattvam; ahaṃkṛtasya cā 'many avidyamāna-guṇā-ropah; manasaḥ ce < 'dam astv > ity aṅgikaraṇam iti. tathā ca buddher vṛttir adhyavasāyo, 'bhīmāno 6
'haṃkārasya, saṃkalpa-vikalpau manasa ity āyātam. saṃkalpaḥ cikīrṣā,
"saṃkalpaḥ karma mānasam" ity Anuṣāsanāt; vikalpaḥ ca saṃśayo yogo-
'kta-bhrama-viṣeṣo vā, na tu viṣiṣṭa-jñānaḥ, tasya buddhi-vṛttitvād iti.

trayāṇāṃ sādharāṇīṃ vṛttim apy āha:

sāmānya-karaṇa-vṛttih prāṇā-dyā vāyavaḥ pañca. 31.

10

prāṇā-di-rūpāḥ pañca vāyu-vat saṃcārād vāyavo ye prasiddhās, te sāmānyā sādharāṇī karaṇasyā 'ntaḥkaraṇa-trayasya vṛttih, pariṇāma-bhedā ity arthaḥ. tad etat Kārikayo 'ktam:

"svūlakṣaṇyaṃ vṛttis trayasya, sāi 'ṣā bhavaty asāmānyā;
sāmānya-karaṇa-vṛttih prāṇā-dyā vāyavaḥ pañce" 'ti.

15

atra kaṇcit < prāṇā-dyā vāyu-viṣeṣā eva, te cā 'ntaḥkaraṇa-vṛttyā jīvana-yonī-prayatna-rūpayā vyāpriyanta iti kṛtvā prāṇā-dyāḥ karaṇa-vṛttir ity abheda-nirdeṣa > ity āha. tan na; "na vāyu-kriye, prthag-upadeṣād" iti Vedānta-sūtreṇa prāṇasya vāyutva-vāyu-pariṇāmatrayoḥ sphuṭam pratiṣedhād atrā 'pi tad-eka-vākyatāu-cityāt; mano-dharmasya kāmā-deḥ 20
prāṇa-kṣobhakatayā sāmānādhikaraṇyepāi 'vau 'cityāe ca. vāyu-prāṇayoḥ prthag-upadeṣa-ṣrutayas tu:

"etasmāj jāyate prāṇo manaḥ sarve-ndriyāṇi ca
khaṃ vāyur jyotir āpaḥ ca prthivī viṣvasya dhāriṇī"

'ty-ādyaḥ iti. ata eva liṅga-ṣarīra-madhye prāṇānāṃ agāṇane 'pi na nyū- 25
natā; buddher eva kriyā-śaktyā sūtrātma-prāṇā-di-nāmakatvād iti.

antaḥkaraṇa-pariṇāme 'pi vāyu-tulya-saṃcāra-viṣeṣād vāyu-devatā-
'dhiṣṭhitatvāc ca vāyu-vyavahāro-papattir iti.

vāiṣeṣikāṇāṃ ivā 'smākaṃ nā 'yaṃ niyamo, yad indriya-vṛttih krame-
nāi 'va bhavati, nāi 'kade 'ty āha:

30

kramaḥ 'kramaḥ ce 'ndriya-vṛttih. 32.

sugamam. jāti-sāṃkaryasyā 'smākam adōṣatvāt sāmāgrī-samava-
dhāne saty anekāir apī 'ndriyāir ekadāi 'ka-vṛtty-utpādane bādhakaṃ nā
'stī 'ti bhāvaḥ.

indriya-vṛttināṃ vibhāgaḥ ca Kārikayā vyākhyātaḥ:

35

"ṣabdhā-diṣu pañcānāṃ ālocana-mātram iṣyate vṛttih;
vacanā-dāna-viharaṇo-'tsargā-nandāḥ ca pañcānāṃ" iti.

ālocanam ca pūrvā-'cāryāir vyākhyātam :

“asti hy ālocanam jñānam prathamam nirvikalpakam ;
param punas tathā vastu-dharmāir jāty-ādibhis tatthe ” 'ti.

param uttara-kālīnam ca punar vastu-dharmāir dravya-rūpa-dharmāis tathā
6 jāty-ādibhiḥ ca jñānam savikalpakaṁ tathā 'locanā-'khyam bhavatī 'ty
arthaḥ. tathā ca nirvikalpaka-savikalpaka-rūpaṁ dvividham apy āndri-
yakaṁ jñānam ālocana-samjñam iti labdham. kaṇcit tu « nirvikalpakaṁ
jñānam evā 'locanam indriya-janyaṁ ca bhavati, savikalpakaṁ tu mano-
mātra-janyaṁ » iti śloka-'rtham āha. tan na ; Yoga-bhāṣye Vyāsa-devāir
10 viśiṣṭa-jñānasyā 'py āndriyakatvasya vyavasthāpitatvāt ; indriyāir viśiṣṭa-
jñāne bādhakā-'bhāvāc ca. sama eva ca sūtrā-'rtham apy evaṁ vyācāṣṭe :
«bāhye-'ndriyam ārabhya buddhi-paryantasya vṛttir utsargataḥ krameṇa
bhavati kadācit tu vyāghrā-'di-darṣana-kāle bhaya-viṣeṣād vidyul-late 'va
sarva-karaṇeṣv ekadāi 'va vṛttir bhavatī 'ty artha » iti. tad apy asat ;
16 asmin sūtra indriya-vṛttinām eva kramikā-'kramikatva-vacanāt. na
buddhy-ahamkāra-vṛttyoḥ prasaṅgo 'py asti. kiṁ cāi 'kadā 'neke-'ndriya-
vṛttāv eva vādi-vipratipattiyā tan-nirṇaya-paratvam eva sūtrasyo 'citam,
mano-'ṇutva-pratiṣedhāya, na tu kāka-dantā-'nveṣaṇa-paratvam iti.

piṇḍīkṛtya buddhi-vṛttīḥ saṁsāra-nidānatā-pratipādanā-'rtham ādāu
20 darśayati :

vṛttayaḥ pañcatayyaḥ klišṭā-'klišṭāḥ. 33.

klišṭā aklišṭā vā bhavantu vṛttayaḥ, pañcatayyaḥ pañca-prakārā eva,
nā 'dhikā ity arthaḥ. klišṭā duḥkhadāḥ saṁsārika-vṛttayo, 'klišṭāḥ ca tad-
viparītā yoga-kālīna-vṛttayaḥ. vṛttinām pañca-prakāratvam Pātañjala-
25 sūtreṇo 'ktam : “pramāṇa-viparyaya-vikalpa-nidrā-smṛtaya ” iti. tatra
pramāṇa-vṛttir atrā 'py uktā. viparyayas tv asmākaṁ vivekā-'graha evā,
'nyathā-khyāter nirasyatvāt. vikalpas tu viṣeṣa-darṣana-kāle 'pi « Rāhoḥ
ḥiraḥ, puruṣasya cūitanyam » ity-ādi-jñānam. nidrā ca suṣupti-kālīnā
buddhi-vṛttīḥ. smṛtiḥ ca saṁskāra-janyaṁ jñānam iti. etat sarvam
30 Pātañjale sūtritam.

yā etā buddhi-vṛttaya uktā, etad-āupādhiky eva puruṣasyā 'nya-
rūpatā, na svataḥ ; etan-nivṛttāu ca puruṣaḥ svarūpe 'vasthito bhavatī 'ty
anayā 'pi diṣṭa puruṣasya svarūpam paricāyayati :

tan-nivṛttāv upaśānto-'parāgaḥ svasthaḥ. 34.

35 tāsām vṛttinām virāma-daśāyām śānta-tat-pratibimbakaḥ svastho bha-
vati, kāivalya ivā 'nyadā 'pī 'ty arthaḥ. tathā ca Yoga-sūtra-trayam :
“yogaḥ citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-
sārūpyam itaratre ” 'ti. idam eva ca puruṣasya svasthatvaṁ, yad upādhi-

vṛtteḥ pratibimbasya nivṛttir iti. etādṛṣṭī cā 'vasthā puruṣasya Vāsiṣṭhe
dṛṣṭāntena pradārṣitā, yathā:

“anāptā-'khila-çailā-'di-pratibimbe hi yādṛṣṭī
syād darpane darpanatā kevalā-'tma-svarūpiṇī,
aham tvam jagad ity-ādāu praçānte dṛçya-sambhrame
syāt tādṛṣṭī kevalatā sthite draṣṭary avikṣaṇa ” iti.

5

etad eva dṛṣṭāntena vivṛṇoti:

kusuma-vac ca maṇiḥ. 35.

ca-kāro hetāu. kusumene 'va maṇir ity arthaḥ. yathā japā-kusume-
na sphaṭika-maṇi raktō 'svastho bhavati tan-nivṛttāu ca rūga-çūnyaḥ svastho
bhavati, tadvad iti. tad etad uktam Kāurme:

“yathā samlakṣyate raktaḥ kevalaḥ sphaṭiko janūḥ
rañjakā-'dy-upadhānena, tadvat parama-pūruṣa ” iti.

«nanu kasya prayatnena karaṇa-jātam pravartatām; puruṣasya kūṭa-
sthatvād içvarasya ca pratiśiddhatvād?» iti. tatrā 'ha:

15

puruṣārtham karaṇo-'dbhavo 'py, adrṣṭo-'llāsāt. 36.

pradhāna-pravṛtti-vat puruṣārtham karaṇo-'dbhavaḥ karaṇānām pra-
vṛttir api puruṣasyā 'dṛṣṭā-'bhivyakter eva bhavati 'ty arthaḥ. adrṣṭam co
'pādher eva.

parārtham svataḥ pravṛttāu dṛṣṭāntam āha:

20

dhenu-vad vatsāya. 37.

yathā vatsārtham dhenuḥ svayam eva kṣīraṁ sravati, nā 'nyam yatnam
apekṣate, tathāi 'va svāminaḥ puruṣasya kṛte svayam eva karaṇāni pravar-
tanta ity arthaḥ. dṛçyate ca suṣuptāt svayam eva buddher utthānam iti.
etad eva Kārikayā 'py uktam:

25

“svām-svām pratipadyante parasparā-'kūta-hetukām vṛttim;
puruṣārtha eva hetur, na kenacit kāryate karaṇam ” iti.

«bāhyā-'bhyantarāir militvā kiyanti karaṇāni?» 'ty ākūṅkṣāyām āha:

karaṇam trayodaça-vidham avāntara-bhedāt. 38.

antaḥkaraṇa-trayaṁ daça bāhya-karaṇāni militvā trayodaça. teṣv api
vyakti-bhedenā 'nantyam pratipādayitum <vidham> ity uktam. buddhir
eva mukhyaṁ karaṇam ity āçayeno 'ktam: <avāntara-bhedād> iti; ekasyāi
'va buddhy-ākhyā-karaṇasya karaṇānām anekatvād ity arthaḥ.

«nanu buddhir eva puruṣe 'rtha-samarpakatvān mukhyaṁ karaṇam,
anyeṣāṁ ca karaṇatvaṁ gāṇam; tatra ko guṇa?» ity ākūṅkṣāyām āha: 35

indriyeṣu sādhakatamatva-guṇa-yogāt, kuṭhāra-vat. 39.

indriyeṣu puruṣārtha-sādhakatamatva-rūpaḥ karaṇasya buddher guṇaḥ paramparayā 'sti; atas trayodaça-vidhaṁ karaṇam upapadyata iti pūrva-sūtreṇā 'nvayaḥ. kuṭhāra-vat iti; yathā phalā'yoga-vyavacchinatayā
6 prahārasyaī 'va cchidāyām mukhya-karaṇatve 'pi prakṛṣṭa-sādhanatva-guṇa-yogāt kuṭhārasya 'pi karaṇatvaṁ, tatthe 'ty arthaḥ.

antaḥkaraṇasyāī 'katvam abhipretyā 'haṁkārasya gāuṇa-karaṇatvam atra no 'ktam.

gāuṇa-mukhya-bhāve vyavasthāṁ viçiṣyā 'ha:

10 dvayor pradhānam mano, loka-vad bhṛtya-vargeṣu. 40.

dvayor bāhya-'ntarayor madhye mano buddhir eva pradhānam, mukhyaṁ, sāksāt-karaṇam iti yāvat; puruṣe 'rtha-samarpakatvāt; yathā bhṛtya-vargeṣu madhye kaçcid eva loko rājñāḥ pradhāno bhavaty, anye ca tad-upasarjanī-bhūtā grāmā-'dhyakṣā-'dayas, tadvad ity arthaḥ.

15 atra manaḥ-çabdo na tṛtīyā-'ntaḥkaraṇa-vācī; vakṣyamāṇasyā 'khila-saṁskārā-'dhāratvasya buddhy-atirikteṣv asambhavāt; sambhave vā buddhi-kalpana-vāiyarthyād iti.

buddheḥ pradhānatve hetūn āha tribhiḥ sūtrāḥ:

avyabhicārāt. 41.

20 sarva-karaṇa-vyāpakatvāt phalā-'vyabhicārād ve 'ty arthaḥ.

tathā 'çeṣa-saṁskārā-'dhāratvāt. 42.

buddher evā 'khila-saṁskārā-'dhāratā, na tu cakṣur-āder ahaṁkāra-manasor vā; pūrva-drṣṭa-çrutā-'dy-arthānām andha-badhirā-'dibhiḥ smaraṇā-'nupapatteḥ; tattva-jñānenā 'haṁkāra-manasor laye 'pi smaraṇa-darçanāc
25 ca. ato 'çeṣa-saṁskārā-'dhāratayā 'pi buddher eva sarvebhyaḥ pradhāna-tvam ity arthaḥ.

smṛtyā 'numānāc ca. 43.

smṛtyā cintana-rūpayā vṛttyā prādhānyā-'numānāc ce 'ty arthaḥ. cintā-vṛttir hi dhyānā-'khyā sarva-vṛttibhyaḥ çreṣṭhā; tad-āçrayatayā ca
30 cittā-'para-nāmnī buddhir eva çreṣṭhā 'nya-vṛttika-karaṇebhya ity arthaḥ.

«nanu cintā-vṛtṭiḥ puruṣasyāī 'vā 'stu.» tatrā 'ha:

sambhaven na svataḥ. 44.

svataḥ puruṣasya smṛtir na sambhavet, kūṭasthatvād ity arthaḥ. itthaṁ vā vyākhyeyam: «nanv evam buddhir eva karaṇam astu; kṛtam
35 avāntara-karaṇāir » ity āçauṅkāyām āha: «sambhaven na svata » iti. cakṣur-ādi-dvāratām vinā 'khila-vyāpāreṣu buddheḥ svataḥ karaṇatvaṁ na sambhavet; andhā-'der api rūpā-'di-darçanā-'patter ity arthaḥ.

«nanv evam buddher eva prādhānyē katham manasa ubhayā'tma-
katvam prāg uktam?» tatrā 'ha :

āpekṣiko guṇa-pradhāna-bhāvaḥ, kriyā-viçeṣāt. 45.

kriyā-viçeṣam prati karaṇānām āpekṣiko guṇa-pradhāna-bhāvaḥ:
cakṣur-ādi-vyāpāreṣu manaḥ pradhānam, mano-vyāpāre cā 'haṃkāro, 6
'haṃkāra-vyāpāre ca buddhiḥ pradhānam.

«nanv asya puruṣasye 'yam buddhir eva karaṇam, na buddhy-antaram
ity evam vyavasthā kiṃ-nimittike?» 'ty ākūṅkṣyām āha :

tat-karmā-'rjitatvāt tad-artham abhiceṣṭā, loka-vat. 46.

tat-puruṣīya-karma-jatvāt karaṇasya tat-puruṣārtham abhiceṣṭā sarva- 10
vyāpāro bhavati. loka-vad iti; yathā loke yena puruṣeṇa krayā-'di-
karmaṇā 'rjito yaḥ kuṭhārā-'dis, tat-puruṣārtham eva tasya cchidā-'di-
vyāpāra ity arthaḥ. ataḥ karaṇa-vyavasthe 'ti bhāvaḥ.

yady api kūṭasthatayā puruṣe karma nā 'sti, tathā 'pi bhoga-sūdhana-
tayā puruṣa-svāmikatvena rājō jayā-'di-vad eva puruṣasya karmo 'cyate. 16
«nanu karmaṇa eva tat-puruṣīyatve kiṃ niyāmakam?» iti cet, tathā-
vidham karmā-'ntaram eva. anāditvāt tu nā 'navasthā doṣāye 'ti. yat tu
kaṇcid avivekī vadati «buddhi-pratibimbīta-puruṣasya karme» 'ti, tan na;
Yoga-bhāṣye 'smad-ukta-prakārasyāi 'vo 'ktatvenā 'nya-prakārasyā 'pramā
ṇikatvāt; pratibimbasyā 'vastutvena karmā-'dy-asambhavāc ca; anyathā 20
pratibimbasya karma-tad-bhogā-'dy-aṅgikāre bimbatvā-'bhimata-puruṣa-
kalpanā-vāiyarthasya pūrvam pratipāditatvād iti.

buddheḥ prādhānyam prakatī-kartum upasamharati :

samāna-karma-yoge buddheḥ prādhānyam, loka-val — loka-vat. 47.

25

yady api puruṣārthatvena samāna eva sarveṣāṃ karaṇānām vyāpāras,
tathā 'pi buddher eva prādhānyam. loka-vat; loke hi rājā-'rthakatvā-
'viçeṣe 'pi grāmā-'dhyakṣā-'diṣu madhye mantriṇa eva prādhānyam, tadvad
ity arthaḥ. ata eva buddhir eva mahān iti sarva-ṣāstreṣu gīyata iti. —
vīpsā 'dhyāya-samāptāu. 30

līṅga-dehasya ghaṭakam yat saptadaṣa-sāṃkhyakam,
pradhāna-kāryam tat sūkṣmam atrā 'dhyāye 'nuvarṇitam.

iti ṣṛī-Vijñānā-'cārya-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye pra-
dhāna-kāryā-'dhyāyo dvitīyaḥ.

itaḥ param pradhānasya sthūla-kāryam mahā-bhūtāni ṣarīra-dvayaṃ
ca vaktavyam; tataḥ ca vivīdha-yoni-gaty-ādayo jñāna-sādhana-nuṣṭhāna-
hetv-apara-vairāgyā-rtham; tataḥ ca para-vairāgyāya jñāna-sādhanaṃ
akhilāni vaktavyāni 'ti tṛtīyā-rambhaḥ :

6 **aviṣeṣād viṣeṣā-rambhaḥ. 1.**

nā 'sti viṣeṣaḥ cānta-ghora-mūḍhatvā-di-rūpo yatre 'ty aviṣeṣo bhūta-
sūkṣmam pañca-tanmātrā-khyam. tasmāc chāntā-di-rūpa-viṣeṣavattvena
viṣeṣānām sthūlānām mahā-bhūtānām ārambha ity arthaḥ. sukhā-dy-
ātmakatā hi cāntā-di-rūpa sthūla-bhūteṣv eva tāratamyā-dibhir abhivyaj-
10 yate, na sūkṣmeṣu; teṣāṃ cāntāi-karūpatayāi 'va yogiṣv abhivyakter iti.

tad evam pūrvā-dhyāyam ārabhya trayaviṇṇati-tattvānām utpattim
uktvā tasmāc ṣarīra-dvayo-tpattim āha :

tasmāc ṣarīrasya. 2.

tasmāt trayaviṇṇati-tattvāt sthūla-sūkṣma-ṣarīra-dvayasyā 'rambha ity
15 arthaḥ.

samprati trayaviṇṇati-tattve saṃsārā-nyathā-nupapattim pramāṇa-
yati :

tad-bijāt saṃsṛtiḥ. 3.

tasya ṣarīrasya bijāt trayaviṇṇati-tattva-rūpāt sūkṣmād dhetoḥ puru-
20 ṣasya saṃsṛtir gatā-gate bhavataḥ; kūṭasthasya vibhutayā svato gaty-ādy-
asambhavād ity arthaḥ. trayaviṇṇati-tattve 'vasthito hi puruṣas tenāi 'vo
'pādhinā pūrva-kṛta-karma-bhogā-rtham dehād dehaṃ saṃsarati;

“mānasam manasāi 'vā 'yam upabhuṅkte ṣubhā-ṣubham,
vācā vācā kṛtāṃ karma, kāyenāi 'va tu kāyikam”

25 ity-ādi-smṛtibhiḥ pūrva-sargīya-karmo-pakaraṇāir evo 'tsargataḥ sargā-
'ntareṣū 'pabhoga-siddheḥ. ata eva Brahma-sūtram upasaṃharati “sam-
pariṣvakta” iti.

saṃsṛter avadhim apy āha :

ā vivekāc ca pravartanam aviṣeṣānām. 4.

30 īṣvarā-nīṣvaratvā-di-viṣeṣa-rahitānām sarveṣāṃ eva puṃsāṃ viveka-
paryantam eva pravartanaṃ saṃsṛtir āvaçyaki, viveko-ttaraṃ ca na se
'ty arthaḥ.

tatra hetum āha :

upabhogād itarasya. 5.

35 itarasyā 'vivekina eva svīya-karma-phala-bhogā-vaçyambhāvād ity
arthaḥ.

deha-sattve 'pi saṃsṛti-kāle bhogo nā 'stī 'ty āha :

samprati parimukto dvābhyām. 6.

samprati saṃsṛti-kāle puruṣo dvābhyām cīto-śpa-sukha-duḥkhā-'di-dvandvāḥ parimukto bhavati 'ty arthaḥ. tad etat Kārikayo 'ktam :

“saṃsarati nirupabhogam bhāvāir adhivāsitaṃ liṅgam ” iti. 6

bhāvā dharmā-'dharma-vāsanā-'dayaḥ.

ataḥ paraṃ ṣarīra-dvayaṃ viśiṣya vaktum upakramate :

mātā-pitr-jaṃ sthūlam prāyaṣa, itaran na tathā. 7.

sthūlam mātā-pitr-jaṃ prāyaṣo bāhulyena; ayoni-jasyā 'pi sthūla-ṣarīrasya smaraṇāt. itarac ca sūkṣma-ṣarīraṃ na tathā, na mātā-pitr-jaṃ; 10 sargā-'dy-utpannatvād ity arthaḥ. tad uktam Kārikayā :

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam saṃsarati nirupabhogam bhāvāir adhivāsitaṃ liṅgam ” iti.

niyataṃ nityaṃ, dvi-parīrdha-sthāyī gūṇa-nityaṃ; prati-ṣarīraṃ liṅgo-'tpatti-kalpane gāuravāt. pralaye tu tan-nāṣaḥ ṣṛti-smṛti-prāmāṇyād 15 iṣyate.

gati-kāle bhogā-'bhāva-vacanam utsargā-'bhiprāyeṇa; kadācit tu vāya-vīya-ṣarīra-praveṣato gamana-kāle 'pi bhogo bhavati; ato Yama-mārge duḥkha-bhoga-vākyāny upapadyanta iti.

«sthūla-sūkṣma-ṣarīrayor madhye kim-upādhikaḥ puruṣasya dvandva- 20 yogaḥ?» tad avadhārayati :

pūrvo-'tpattes tat-kāryatvam, bhogād ekasya, ne 'tarasya. 8.

pūrvam sargā-'dāv utpattir yasya liṅga-ṣarīrasya, tasyāi 'va tat-kārya-tvam sukha-duḥkha-kāryakatvam. kutaḥ? ekasya liṅga-dehasyāi 'va sukha-duḥkhā-'khyā-bhogāt; na tv itarasya sthūla-ṣarīrasya; mṛta-ṣarīre 25 sukha-duḥkhā-'dy-abhāvasya sarva-sammatatvād ity arthaḥ.

uktasya sūkṣma-ṣarīrasya svarūpam āha :

saptadaṣāi-'kaṃ liṅgam. 9.

sūkṣma-ṣarīram apy ādhārā-'dheya-bhāvena dvividham bhavati. tatra saptadaṣa militvā liṅga-ṣarīram; tac ca sargā-'dāu sāmaṣṭi-rūpam ekam 30 eva bhavati 'ty arthaḥ. ekādaṣe 'ndriyāṇi pañca tanmātrāṇi buddhiḥ ce 'ti saptadaṣa; ahaṃkārasya buddhāv evā 'ntarbhāvaḥ.

caturtha-sūtre vakṣyamāṇa-pramāṇād etāny eva saptadaṣa liṅgam mantavyaṃ, na tu saptadaṣam ekaṃ ce 'ty aṣṭādaṣatayā vyākhyeyam; uttara-sūtreṇa vyakti-bhedasyo 'papādyatayā 'tra liṅgāi-'katva ekaṣabdasya 35 tātpariyā-'vadhāraṇāc ca;

“karmā-'tmā puruṣo yo 'sāu, bandha-mokṣāṇi sa yujyate,
sa saptadaṣakenā 'pi rācinā yujyate ca sa”

iti Mokṣadharmā-'dāu liṅga-ṣarīrasya saptadaṣatva-siddheḥ ca. saptadaṣā
'vayavā atra santī 'ti saptadaṣako rācīr ity arthaḥ. rācī-ṣabdena sthūla-
6 deha-val liṅga-dehasyā 'vayavitvaṃ nirākṛtaṃ; avayavi-rūpeṇa dravyā-
'ntara-kalpanāyāṃ gāuravāt. sthūla-dehasya cā 'vayavitvaṃ ekatā-'di-
pratyakṣā-'nurodhena kalpyata iti.

atra ca liṅga-dehe buddhir eva pradhāne 'ty ācayena liṅga-dehasya
bhogaḥ prāḡ uktaḥ. prāḡ cā 'ntaḥkaraṇasyāi 'va vṛtti-bhedaḥ; ato
10 liṅga-dehe prāṇa-pañcakasyā 'py antarbhāva iti. asya saptadaṣā-'vayava-
kasya ṣarīratvaṃ svayaṃ vakṣyati: “liṅga-ṣarīra-nimittaka iti Sanan-
danā-'cārya” iti sūtreṇa. ato bhogā-'yatanatvaṃ eva mukhyaṃ ṣarīra-
lakṣaṇam. tad-ācayatayā tv anyatra ṣarīratvaṃ iti paṇḍitā vyakti-bhavi-
ṣyati. “ceṣṭe-'ndriyā-'rthā-'ṣrayaḥ ṣarīram” iti tu Nyāye 'pi tasyāi 'va
15 lakṣaṇaṃ kṛtaṃ iti.

«nanu liṅgaṃ ced ekam, tarhi katham puruṣa-bhedena vilakṣaṇā
bhogaḥ syuḥ?» tatrā 'ha:

vyakti-bhedaḥ karma-viṣeṣāt. 10.

yady api sargā-'dāu Hiranyagarbho-'pādhi-rūpam ekam eva liṅgaṃ,
20 tathā 'pi tasya paṇḍitā vyakti-bhedo vyakti-rūpeṇā 'nṛato nānātvaṃ api
bhavati; yathe 'dānīm ekasya pitṛ-liṅga-dehasya nānātvaṃ anṛato bhavati
putra-kanyā-'di-liṅga-deha-rūpeṇa. tatra kṛaṇam āha: karma-viṣeṣāt iti;
jīvā-'ntarāṇām bhoga-betu-karmā-'der ity arthaḥ. atra viṣeṣa-vacanāt
samaṣṭi-srṣṭir jīvānāṃ sādharmaṇāṇi karmabhir bhavati 'ty āyātam. ayaṃ
25 ca vyakti-bhedo Manv-ādiṣv apy uktaḥ; yathā Manū samaṣṭi-puruṣasya
ṣaḍ-indriyo-'tpatty-anantaram:

“teṣāṃ tv avayavāṃ sūkṣmāṃ ṣaṇṇām apy amitāu-'jaśām
saṃniveṣyā 'tma-mātrāsu sarva-bhūtāni nirmama” iti.

ṣaṇṇām iti samasta-liṅga-ṣarīro-'palakṣaṇam. ātma-mātrāsu, cid-anuṣeṣu
30 saṃyojye 'ty arthaḥ. tathā ca tatrāi 'va vākya-'ntaram:

“tac-charīra-samutpannāṇi kāryāṇi tāṇi karaṇāṇi saha
kṣetra-jñāṇi samajāyanta gātrebhyas tasya dhīmata” iti.

«nanv evam bhogā-'yatanatayā liṅgasyāi 'va ṣarīratve sthūle katham
ṣarīra-vyavahāraḥ?» tatrā 'ha:

35 **tad-adhiṣṭhānā-'ṣraye dehe tad-vādāt tad-vādaḥ. 11.**

tasya liṅgasya yad adhiṣṭhānam ācrayo vakṣyamāṇa-bhūta-pañcakam,
tasyā 'ṣraye śāṅkūcika-dehe tad-vādo deha-vādas, tad-vādāt tasyā 'dhi-

ṣṭhāna-ṣabdo-'ktasya deha-vādād ity arthaḥ. liṅga-sambandhād adhiṣṭhānasya dehatvam, adhiṣṭhānā-ṣrayatvāc ca sthūlasya dehatvam iti paryavasito 'rthaḥ. adhiṣṭhāna-ṣarīraṃ ca sūkṣmam pañca-bhūtā-'tmakaṃ vakṣyate. tathā ca ṣarīra-trayaṃ siddham. yat tu

“ātivāhika eko 'sti deho 'nyas tv ādhibhāutikaḥ

5

sarvāsām bhūta-jātīnām, brahmaṇas tv eka eva kim?”

ity-ādi-ṣāstreṣu ṣarīra-dvayam eva ṣrūyate, tal liṅga-ṣarīrā-'dhiṣṭhāna-ṣarīrayor anyo-'nya-niyatatvena sūkṣmatvena cāi 'katā-'bhiprāyād iti.

«nanu ṣāṭkāuṣikā-'tirikte liṅga-ṣarīrā-'dhiṣṭhāna-bhūte ṣarīrā-'ntare kim pramāṇam?» ity ākāṅkṣāyām āha:

10

na svātantryāt tad ṛte chāyā-vac citra-vac ca. 12.

tal liṅga-ṣarīraṃ tad ṛte 'dhiṣṭhānaṃ vinā svātantryān na tiṣṭhati, yathā chāyā nirādhārā na tiṣṭhati, yathā vā citram ity arthaḥ. tathā ca sthūla-dehaṃ tyaktvā lokā-'ntara-gamanāya liṅga-dehasyā 'dhāra-bhūtaṃ ṣarīrā-'ntaraṃ sidhyatī 'ti bhāvaḥ. tasya ca svarūpaṃ Kārikāyām uktam: 16

“sūkṣmā mātā-pitr-jāḥ saha prabhūtāis tridhā viṣeṣāḥ syuḥ;

sūkṣmās teṣāṃ niyatā, mātā-pitr-jā nivartanta” iti.

atra tanmātra-kāryam mātā-pitr-ja-ṣarīrā-'pekṣayā sūkṣmaṃ yad bhūta-pañcakaṃ yāval-liṅga-sthāyi proktaṃ, tad eva liṅgā-'dhiṣṭhānaṃ ṣarīram iti labdham Kārikā-'ntareṇa:

20

“citraṃ yathā 'ṣrayam ṛte, sthāṇv-ādibhyo vinā yathā chāyā, tadvad vinā viṣeṣāir na tiṣṭhati nirāṣrayaṃ liṅgam” iti.

viṣeṣāḥ sthūla-bhūtāḥ sūkṣmā-'khyāḥ, sthūlā-'vāntara-bhedāir iti yāvat. asyām Kārikāyām sūkṣmā-'khyānām sthūla-bhūtānām liṅga-ṣarīrād bhedā-'vagamena

25

“pūrvo-'tpannam asaktaṃ niyatam mahad-ādi-sūkṣma-paryantam”

ity-ādi-pūrvo-'dāhṛta-Kārikāyām sūkṣma-bhūta-paryantasya liṅgatvaṃ nā 'rthaḥ; kim tu mahad-ādi-rūpaṃ yal liṅgaṃ, tat svā-'dhāra-sūkṣma-paryantaṃ saṃsarati, tena saha saṃsaratī 'ty arthaḥ. «nanv evaṃ liṅga-ghaṭaka-padārthāḥ kiyanta iti katham avadbhāryam?» iti cet,

30

“vāsanā bhūta-sūkṣmaṃ ca karma-vidye tathāi 'va ca

daṣe-'ndriyam mano buddhir: etal liṅgaṃ vidur budhā”

iti Vāsiṣṭhā-'di-vāk्यebhyaḥ. atra liṅga-ṣarīra-pratipādanenāi 'va puryaṣṭakam api vyākhyeyam ity āṣayena buddhi-dharmāṇām api vāsanā-karma-vidyānām pṛthag upanyāsaḥ. bhūta-sūkṣmaṃ cā 'tra tanmātrā, daṣe 35 'ndriyāṇi ca jñāna-karme-'ndriya-bhedena pura-dvayam ity āṣayaḥ. yat

tu māyā-vādinō liṅga-ṣarīrasya tanmātra-sthāne prāṇā-'di-pañcakam prakṣipanti purya-aṣṭakam cā 'nyathā kalpayanti, tad aprāmāṇikam iti.

« nanu mūrta-dravyatayā vāyv-āder iva liṅgasyā 'kāṣam evā 'saṅgenā 'dhāro 'stu; vyartham anyatra saṅga-kalpanam » iti. tatrā 'ha:

6 mūrtatve 'pi na, saṃghāta-yogāt, taraṇi-vat. 13.

mūrtatve 'pi na svātantryād asaṅgatayā 'vasthānam; prakāṣa-rūpa-tvena sūryasye 'va saṃghāta-saṅgā-'numānād ity arthaḥ. sūryā-'dini sarvaṇi tejāṇi pāṇhiva-dravya-saṅgenāi 'vā 'vasthitāni dṛṣyante; liṅgam ca sattva-prakāṣamayam; ato bhūta-saṃgatam iti.

10 liṅgasya parimāṇam avadhārayati:

anu-parimāṇam tat, kṛti-ṣruteḥ. 14.

tal liṅgam anu-parimāṇam paricchinnam, na tv atyantam evā 'nu; sāvayavatvasyo 'ktatvāt. kutaḥ? kṛti-ṣruteḥ kriyā-ṣruteḥ;

“ vijñānam yajñam tanute karmanāṇi tanute 'pi ce ”

15 'ty-ādi-ṣruter vijñānā-'khyā-buddhi-pradhānatayā vijñānasya liṅgasyā 'khilakarma-ṣraṇānād ity arthaḥ. vibhutve satī kriyā na sambhavati.

tad-gati-ṣruter itī pāṇhas tu samicīnaḥ. liṅga-ṣarīrasya ca gati-ṣrutih: “ tam utkrāmantam prāṇo 'nūtkrāmati, prāṇam anūtkrāmantam sarve prāṇā anūtkrāmantī; savijñāno bhavati, savijñānam evā 'nvavakrāmati ”

20 'ti. savijñāno buddhi-sahita eva jāyate, savijñānam yathā syāt, tathā saṃsarati ce 'ty arthaḥ.

paricchinnatve yukty-antaram āha:

tad-annamayatva-ṣruteḥ ca. 15.

25 tasya liṅgasyāi 'kadeṣato 'nnamayatva-ṣruter na vibhutvaṃ sambhavatī 'ti; vibhutve satī nityatā-'patter ity arthaḥ. sā ca ṣrutir hi “ annamayam hi, sāumya, mana, āpomayaḥ prāṇas, tejomayī vāg ” ity-ādiḥ. yady api mana-ādini na bhāutikāni, tathā 'py anna-saṃsṛṣṭa-sajātīyā-'ñṣa-pūraṇād annamayatvā-'di-vyavahāro bodhyaḥ.

« acetanānām liṅgānām kim-arthaṃ saṃsṛtir, dehād dehā-'ntara-saṃ-
30 cāra? » ity āṣaṅkāyām āha:

puruṣārthaṃ saṃsṛtir liṅgānām, sūpa-kāra-vad rājñāḥ. 16.

yathā rājñāḥ sūpa-kārāṇām pāka-ṣālāsu saṃcāro rājārthaṃ, tathā liṅga-ṣarīrāṇām saṃsṛtiḥ puruṣārtham ity arthaḥ.

35 liṅga-ṣarīram aṣeṣa-viṣeṣato vicāritam; idānīm sthūla-ṣarīram api tathā vicārayati:

pāñcabhāutiko dehaḥ. 17.

pañcānām bhūtānām militānām paripāmo deha ity arthaḥ.

matā-ntaram āha :

cāturbhāutikam ity eke. 18.

ākāśasyā 'nārambhakatvam abhipretye 'dam.

5

āikabhāutikam ity apare. 19.

pārthivam eva ṣarīram, anyāni ca bhūtāny upaṣṭambhaka-mātrāṇi 'ti bhāvaḥ. athavāi 'kabhāutikam ekāika-bhāutikam ity arthaḥ. manuṣyā-
'di-ṣarīre pārthivā-ṇṣā-dhikyena pārthivatā, sūryā-di-lokeṣu ca teja-ādy-
ādhikeyena tāijasādītā ṣarīrāṇām, suvarṇā-dīnām iva 'ti. imam eva pak-
ṣam pañcamā-dhyāye 'pi siddhāntayīṣyati.

dehasya bhāutikatvena yat sidhyati, tad āha :

na sāmśiddhikam cāitanyam, pratyekā-drṣṭeḥ. 20.

bhūteṣu prthak-kṛteṣu cāitanyā-darṣanād bhāutikasya dehasya na
svābhāvikaṁ cāitanyam, kim tv āupādhikam ity arthaḥ.

15

bādhakā-ntaram āha :

prapañca-maraṇā-dy-abhāvaḥ ca. 21.

prapañcasya sarvasyāi 'va maraṇa-susūpty-ādy-abhāvaḥ ca dehasya
svābhāvika-cāitanye sati syād ity arthaḥ. maraṇa-susūpty-ādikaṁ hi
dehasyā 'cetanatā; sā ca svābhāvika-cāitanye sati no 'papadyate; svabhā-
vasya yāvad-dravya-bhāvitvād iti.

“pratyekā-drṣṭer” iti yad uktam, tatrā 'ṣaṅkya pariharati :

mada-ṣakti-vac cet, pratyeka-paridrṣṭe sāmhatye tad-udbhavaḥ.
22.

«nanu yathā mādakatā-ṣaktiḥ pratyeka-dravyā-vṛttir api milita-
dravye vartata, evam cāitanyam api syād» iti cen, na; pratyeka-paridrṣṭe
sati sāmhatye tad-udbhavaḥ sambhavet; prakṛte tu pratyeka-paridrṣṭatvam
nā 'sti. ato drṣṭānte pratyekam ṣāstrā-dibhiḥ sūkṣmatayā mādakatve
siddhe samhata-bhāva-kāle mādakatvā-virbhāva-mātram sidhyati. dārṣ-
ṭāntike tu pratyeka-bhūteṣu sūkṣmatayā na kenā-pi pramāṇena cāitanyam
siddham ity arthaḥ. «nanu samuccite cāitanya-darṣanena pratyeka-bhūte
sūkṣma-cāitanya-ṣaktir anumeye» 'ti cen, na; aneka-bhūteṣv aneka-cāi-
tanya-ṣakti-kalpanāyām gauraveṇa lāghavād ekasyāi 'va nitya-cit-svarū-
pasya kalpanāu-cityāt. «nanu yathā 'vayave 'vartamānam api parimāṇa-
jalā-haraṇā-di-kāryam ghaṭā-dāu drṣyata, evam eva ṣarīre cāitanyam

30

35

syād? » iti. māi 'vam! bhūta-gata-viṣeṣa-guṇānām sajjātīya-kāraṇa-guṇa-janyatayā kāraṇe cāitanyam vinā dehe cāitanyā-'sambhavād iti.

“puruṣārthaṃ saṃsṛtir liṅgānām” ity uktam; tatra liṅgānām sthūla-deha-saṃcārā-'khyā-janmano yo-yaḥ puruṣārtho yena-yena vyāpāreṇa
6 siddhyati, tad āha sūtrābhyām :

jñānān muktih. 23.

liṅga-saṃsṛtito janma-dvārā viveka-sākṣātkārah; tasmān mukti-rūpaḥ puruṣārtho bhavati 'ty arthaḥ. jñānā-'dikaṃ ca pratyaya-sargatayā Kārikāyām paribhāṣitam :

10 “eṣa pratyaya-sargo viparyayā-'çakti-tuṣṭi-siddhy-ākhyā” iti.

viparyayā-'dayo vyākhyāsyante, 'tra ca sa eva buddhi-sargaḥ prajajana-yogena sūtrair ucyata iti viṣeṣaḥ.

bandho viparyayāt. 24.

viparyayāt sukha-duḥkhā-'tmako bandha-rūpaḥ puruṣārtho liṅga-
15 saṃsṛtito bhavati 'ty arthaḥ.

jñāna-viparyayābhyām mukti-bandhāv uktāu; tatrā 'dau jñānān muktin vicārayati :

niyata-kāraṇatvān na samuccaya-vikalpau. 25.

yady api

20 “vidyām cā 'vidyām ca yas tad vedo 'bhayaṃ sahe”

'ty-ādi grūyate, tathā 'py aviveka-nivṛttāu loka-siddhatayā jñānasya niyata-kāraṇatvād avidyā-'khyā-karmaṇā saha jñānasya mokṣa-janane samuccayo vikalpo vā nā 'sti 'ty arthaḥ.

“tam eva viditvā 'ti mṛtyum eti, nā 'nyaḥ panthā vidyate 'yanāya.”

25 “na karmaṇā na prajayā dhanena, tyāgenāi 'ke amṛtatvam ānaçur”

ity-ādi-çrutibhyo 'pi karmaṇo na sākṣān mokṣa-hetutvam.

samuccayā-'nuṣṭhāna-çrutis tv aṅgā-'ṅgi-bhāvā-'dibhir apy upapadyata
iti.

samuccaya-vikalpayor abhāve dṛṣṭāntam āha :

30 **svapna-jāgarābhyām iva māyikā-'māyikābhyām no 'bhayor muktih puruṣasya. 26.**

yathā māyikā-'māyikābhyām svapna-jāgara-padārthābhyām anyo-'nya-sahakāri-bhāvenāi 'kaḥ puruṣārtho na sambhavati, evam ubhayor māyikā-'māyikayor anuṣṭhitayoḥ karma-jñānayoḥ puruṣasya muktir api na yukte
35 'ty arthaḥ. māyikatvaṃ cā 'satyatvam, asthīratvam iti yāvat; tac ca

svāpne 'rthe 'sti. jūgrat-padārthas tu svāpnā-'pekṣayā satya eva; kūṭastha-puruṣā-'pekṣayāi 'vā 'sthīratvenā 'satyātvāt; ataḥ svapna-vilakṣaṇa-snānā-'di-kārya-karaḥ. evaṃ karmā 'py asthīratvāt prakṛti-kāryātvāc ca māyīkam; ātmā tu sthīratvād akāryātvāc cā 'māyikaḥ. atas tayoṛ anuṣṭhita-karma-jñānayoḥ samāna-phala-dāṭṭvām ayāuktikam iti vilakṣaṇam eva 6
kāryaṃ yuktam.

« nanv evam apy ātmo-'pāsanā-'khyā-jñānena saha tattva-jñānasya samuccaya-vikalpāu syātām; upāsyasyā 'māyikatvād? » iti. tatrā 'ha:

itarasyā 'pi nā 'tyantikam. 27.

itarasyā 'py upāsyasya nā 'tyantikam amāyikatvam; upāsyā-'tmany 10
adhyasta-padārthānām api praveṣād ity arthaḥ.

upāsanasya māyikatvaṃ yasminn aṅge, tad āha:

saṃkalpīte 'py evam. 28.

manaḥ-saṃkalpīte dhyeyā-'ṅga evam api māyikatvam apī 'ty arthaḥ.
"sarvaṃ khalv idam brahme" 'ty-ādi-ṣṛuṭy-ukte hy upāsyē prapañcā- 15
'ṅgasya māyikatvam eve 'ti.

« tarhy upāsanasya kim phalam? » ity ākāṅkṣāyām āha:

bhāvano-'pacayāc chuddhasya sarvam, prakṛti-vat. 29.

bhāvanā-'khyo-'pāsanā-niṣpattiyā cūddhasya niṣpāpasya puruṣasya prakṛter iva sarvam ācāvaryam bhavatī 'ty arthaḥ. prakṛtir yathā sṛṣṭi- 20
sthīti-sambhāraṃ karotī, evam upāsakasya buddhi-sattvam api prakṛti-preraṇena sṛṣṭy-ādi-kartṛ bhavatī 'ti.

jñānam eva mokṣa-sādhanaṃ iti sthāpitam; idānīm jñāna-sādhanaṃ
āha:

rāgo-'pahatir dhyānam. 30.

25

jñāna-pratibandhako yo viśayo-parāgaḥ cittasya, tad-upaghāta-hetur
dhyānam ity arthaḥ. upacāreṇa kārya-kāraṇayor abheda-nirdeṣaḥ; rāga-
kṣayasya dhyānatvā-'sambhāvāt. — atra dhyāna-ṣabdena dhāraṇā-dhyāna-
samādhayo yogo-'ktās traya eva grāhyāḥ; Pātañjale yogā-'ṅgānām aṣṭānām
eva viveka-sūksātkāra-hetutva-ḥṛvaṇād iti. eteṣāṃ cā 'vāntara-viṣeṣās 30
tatrāi 'va draṣṭavyāḥ; itarāṇi ca pañcā 'ṅgāni svayaṃ vakṣyati.

dhyāna-niṣpattiyāi 'va jñāno-'tpattir nā 'rambha-mātreṇe 'ty āçayena
dhyāna-niṣpatter lakṣaṇam āha:

vṛtti-nirodhāt tat-siddhiḥ. 31.

dhyeyā-'tirikta-vṛtti-nirodha-rūpeṇa samprajñāta-yogena tat-siddhir 35
dhyānasya niṣpattir jñānā-'khyā-phalo-'padhāna-rūpā bhavatī 'ty arthaḥ.

atas tāvat-paryantam eva dhyānam kartavyam ity ācayaḥ. itara-vṛtti-nirodhe saty eva viśayā-ntara-samcārā-'khyā-pratibandhā-'pagamād dhyeya-sākṣātkāro bhavati 'ti kṛtvā yogo 'pi jñāne kāraṇam yogā-'ṅga-dhyānā-'divad ity api mantavyam;

- 6 “adhyātma-yogā-'dhigamena devam matvā dhīro harṣa-çokau jahātī”
'ty-ādi-çruti-smṛtyos tad-avagamād iti.

dhyānasyā 'pi sādhanāny āha:

dhāraṇā-'sana-svakarmaṇā tat-siddhiḥ. 32.

vakṣyamāṇena dhāraṇā-'di-trayeṇa dhyānam bhavati 'ty arthaḥ.

- 10 dhāraṇā-'di-trayaṁ kramāt sūtra-trayeṇa lakṣayati:

nirodhaç chardi-vidhāraṇābhyām. 33.

prāṇasye 'ti prasiddhyā labhyate; “pracchardana-vidhāraṇābhyām vā prāṇasye” 'ti Yoga-sūtre bhāṣya-kāreṇa prāṇā-'yāmasya vyākhyātatvāt. chardiç ca vamanam, vidhāraṇa-tyāga iti yāvat; tena pūraṇa-recanayor

- 15 lābhaḥ. vidhāraṇam ca kumbhakam. tathā ca prāṇasya pūraṇa-recaka-kumbhakāir yo nirodho vaçī-karaṇam, sā dhāraṇe 'ty arthaḥ. āsana-karmaṇoḥ sva-çabdena paçcāl lakṣaṇīyatayā sūtre pariçeṣata eva dhāraṇāyā lakṣyatva-lābhād dhāraṇā-padam no 'pāttam. cittasya dhāraṇā tu samādhīvad dhyāna-çabdenāi 'va grhīte 'ty uktam.

- 20 krama-prāptam āsanam lakṣayati:

sthira-sukham āsanam. 34.

yat sthiraṁ sat sukha-sāadhanam bhavati svastikā-'di, tad āsanam ity arthaḥ.

sva-karma lakṣayati:

- 25 sva-karma svā-'çrama-vihita-karmā-'nuṣṭhānam. 35.

sugamam. tatra karma-çabdena yama-niyamayor grahaṇam; jīte-'ndriyatva-rūpaḥ pratyāhāro 'pi sarvā-'çrama-sādhāraṇatayā karma-madhye praveçanīyaḥ. tathā ca Pātañjala-sūtre jñāna-sāadhanatayā proktāny aṣṭāu yogā-'ṅgāny atrā 'pi labdhāni; yathā tat sūtram: “yama-niyamā-'sana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayo 'ṣṭāv aṅgāni” 'ti. te-

- 35 atas tad-anusāreṇa 'cāryo 'py āha:
mukhyā-'dhikāriṇo nā 'sti bahir-aṅgasya yamā-'di-pañcakasyā 'pekṣā;
kevalād dhāraṇā-dhyānā-'di-traya-rūpāt saṁnyamād eva jñānam yogaç ca
bhavati 'ti Pātañjala-siddhāntaḥ. Jaḍabharatā-'diṣu ca tathā drçyate 'pi.

vāirāgyād abhyāsac ca. 36.

kevalā-'bhyāsād dhyāna-rūpād eva vāirāgya-sahitāj jñānam tat-sādhana-yogaḥ ca bhavaty uttamā-'dhikāriṇām ity arthaḥ. tad uktam Gūruḍe 'pi :

“āsana-sthāna-vidhayo na yogasya prasādhakāḥ,

vilamba-jananāḥ sarve vistarāḥ parikīrtitāḥ :

Çiṣupālāḥ siddhim āpa smaraṇā-'bhyāsa-gāuravād ” iti.

5

athavā vāirāgya-dhyānā-'bhyāsāv atra dhyānasyai 'va hetutayo 'ktāu, ca-kāraḥ ca dhāraṇā-samuccayāye 'ti.

tad evam jñānān mokṣo vyākhyātāḥ. ataḥ param “bandho viparyayād ” ity ukto bandha-kāraṇam viparyayo vyākhyāsyate. tatrā 'dāu 10 viparyayasya svarūpam āha :

viparyaya-bhedāḥ pañca. 37.

avidyā-'smitā-rāga-dveṣā-'bhiniveṣāḥ pañca yogo-'ktā bandha-hetu-viparyayasyā 'vāntara-bhedā ity arthaḥ. tena çukty-ādi-jñāna-rūpāṇām viparyayāṇām asaṃgrāhe 'pi na kṣatīḥ. tatrā 'vidyā 'nityā-'çuci-duḥkhā- 15 'nātmasu nitya-çuci-sukhā-'tma-khyātir iti yoge proktā. evam asmitā 'py ātmā-'nātmanor ekatā-pratyayaḥ < çarirā-'dy-atirikta ātmā nā 'stī > 'ty evam-rūpaḥ. avidyā tu nāi 'vaṇrūpū; ātmanāḥ çarirā-'çarīro-'bhaya-rūpatve 'pi çarīre 'ham-buddhy-upapatteḥ. rāga-dveṣāu tu prasiddhāv eva; abhiniveṣaḥ ca maraṇā-'di-trāsa iti. rāga-'dīnām viparyaya-kāryatayā viparyaya- 20 tvam.

viparyayasya svarūpam uktvā tat-kāraṇasyā 'çakter api svarūpam āha :

açaktir aṣṭāviṇçatidhā tu. 38.

sugamam. etad api Kārikayā vyākhyātam :

“ekādaçe-'ndriya-vadhāḥ saha buddhi-vadhāir açaktir uddiṣṭā; 25

saptadaça vadhā buddher viparyayāt tuṣṭi-siddhīnām ” iti.

“bādhīryam kuṣṭhitā 'ndhatvam jaḍatā 'jighratā tathā

mūkatā kāuṇya-paṅgutve klāibyo-'dāvarta-mugdhatā ”

ity ekādaçe-'ndriyāṇām ekādaça 'çaktayaḥ. svataḥ ca buddheḥ saptadaça 'çaktayaḥ; yathā vakṣyamāṇānām nava-tuṣṭīnām vighātā nava, tathā 30 vakṣyamāṇānām aṣṭa-siddhīnām ca vighātā aṣṭāv iti militvā ce 'māḥ svataḥ parataḥ oā 'ṣṭāviṇçatir buddher açaktaya ity arthaḥ. tu-çabda eṣām viçeṣa-prasiddhi-khyāpanā-'rthaḥ.

yayor vighātāu buddher açakti, te tuṣṭi-siddhī sūtra-dvayenā 'ha :

tuṣṭir navadhā. 39.

35

svayam eva navadhātvaṁ vakṣyati.

siddhir aṣṭadhā. 40.

etad api svayam vakṣyati.

uktānām viparyayā-’çakti-tuṣṭi-siddhīnām viçeṣa-jijñāsāyām krameṇa sūtra-catuṣṭayam pravartate :

5 avāntara-bhedāḥ pūrva-vat. 41.

viparyayasyā ’vāntara-bhedā ye sāmānyataḥ pañco ’ktās, te pūrva-vat pūrvā-’cāryāir yatho ’ktās tathāi ’va viçiṣyā ’vadhāryāḥ; vistara-bhayān ne ’ho ’cyanta ity arthaḥ. te cā ’vidyā-’dayo mayā ’pi sāmānyata eva vyākhyātāḥ pañce ’ti; viçeṣatas tu dvāṣaṣṭi-bhedāḥ. tad uktam Kārikā-

10 yām :

“bhedas tamaso ’ṣṭavidho, mohasya ca; daṣavidho mahā-mohaḥ, tāmistro ’ṣṭādaṣadhā, tathā bhavaty andha-tāmistra” iti.

asyā ’yam arthaḥ: aṣṭasv avyakta-mahad-ahaukāra-pañca-tanmātreṣu prakṛtiṣv anātmasv ātma-buddhir avidyā tamo ’ṣṭadhā bhavati. kārya-
15 kāraṇā-’bhedenā kevala-vikṛtiṣv ātma-buddher apy atrā ’ntarbhāvaḥ. evam avidyāyā viṣaya-bhedenā ’ṣṭavidhatvāt tat-samāna-viṣayakasyā ’smitā-’khyā-mohasyā ’ṣṭavidhatvam. divyā-’divya-bhedenā ṣabdā-’dīnām viṣa-
yānām daṣatvāt tad-viṣayako rūgā-’khyo mahā-moho daṣavidhaḥ. avidyā-
’smitayor aṣṭau ye viṣayā, ye rūgasya daṣa viṣayās, tad-vighātakeṣv aṣṭā-
20 daṣasv aṣṭādaṣadhā tāmistrā-’khyo dveṣaḥ. evam teṣām aṣṭādaṣānām vināṣā-’di-darṣanād aṣṭādaṣadhā ’ndha-tāmistrā-’khyo ’bhiniveṣo bhayam iti. eteṣām ca tama-ādi-saṃjñā tad-dhetutvād iti.

evam itarasyāḥ. 42.

evam pūrva-vad eve ’tarasyā açakter apy avāntara-bhedā aṣṭāvinṣatir
25 viçeṣato ’vagantavyā ity arthaḥ. “açaktir aṣṭāvinṣatidhe” ’ty etasminn eva sūtre ’ṣṭāvinṣatidhātvam mayā vyākhyātam.

ādhyātmikā-’di-bhedān navadhā tuṣṭiḥ. 43.

idaṃ sūtram Kārikayā vyākhyātam :

“ādhyātmikāḥ catasraḥ prakṛty-upādāna-kāla-bhāgyā-’khyāḥ
30 bāhyā viṣayo-’paramāt pañca nava tuṣṭayo ’bhimatā” iti.

asyā ’yam arthaḥ: ātmānām tuṣṭimataḥ saṃghātam adhiḥkṛtya vartanta ity ādhyātmikās tuṣṭayaḥ catasraḥ. tatra prakṛty-’khyā tuṣṭir yathā: «sākṣātkāra-paryantaḥ pariṇāmah sarvo ’pi prakṛter eva; tam ca prakṛtir eva karoti; aham tu kūṭasthaḥ pūrṇa» ity ātma-bhāvanāt paritoṣaḥ. iyam
35 tuṣṭir ambhā ity ucyate. — tataḥ ca pravrajyo-’pādānena yā tuṣṭiḥ, so ’pādānā-’khyā salilam ity ucyate. — tataḥ ca pravrajyāyām bahu-kālām

samādhy-anuṣṭhānena yā tuṣṭiḥ, sā kālā-'khyāu 'gha ity ucyate. — tataḥ ca prajñāna-parama-kāṣṭhā-rūpe dharma-megha-samādhāu sati yā tuṣṭiḥ, sā bhāgyā-'khyā vṛṣṭir ity ucyate. iti catasra ādhyātmikāḥ. — bāhyāḥ pañca tuṣṭayo bāhya-viśayeṣu pañcasu çabdā-'diṣv arjana-rakṣaṇa-kṣaya-bhoga-hiṃsā-'di-doṣa-nimittako-'paramāḥ jāyante. tāḥ ca tuṣṭayo yathā-kramam 5 pāram supāram pāra-pāram anuttamā-'mbha uttamā-'mbha iti paribhāṣitā iti.

kaçcit tv imāṃ Kārikām anyathā vyākhyātavān; tad yathā: < viveka-sāksātkāro 'pi prakṛti-pariṇāma eve 'ty alam dhyānā-'bhyāsene > 'ty evaṃ-drṣṭyā yā dhyānā-'di-nivṛttāu tuṣṭiḥ, sā prakṛty-ākhyā. < pravrajyo-'pā- 10 dānenāi 'va mokṣo bhaviṣyati; kim dhyānā-'dine? > 'ti yā tuṣṭiḥ, so 'pādānā-'khyā. < kṛta-saṃnyāsasyā 'pi kālenāi 'va mokṣo bhaviṣyati; alam udvegene > 'ti yā tuṣṭiḥ, sā kālā-'khyā. < bhāgyād eva mokṣo bhaviṣyati, na mokṣa-çāstro-'kta-sādhanāir > evaṃ-kutarke yā tuṣṭiḥ, sā bhāgyā-'khye 'ty-ādir artha iti. tan na; tad-vyākhyāta-tuṣṭinām abhāvasya jñānā-'dy- 15 anukūlatvenā 'çakti-paribhāṣā-'nāucityād iti.

ūhā-'dibhiḥ siddhiḥ. 44.

ūhā-'di-bhedāiḥ siddhir aṣṭadhā bhavati 'ty arthaḥ. idam api sūtram Kārikayā vyākhyātam:

“ ūhaḥ çabdo 'dhyayanam duḥkha-vighātās trayas suhṛt-prāptiḥ 20 dānam ca siddhaye 'ṣṭāu; siddheḥ pūrvo 'nkuṣas trividha ” iti.

asyā 'yam arthaḥ: atrā 'dhyātmikā-'di-duḥkha-traya-pratīyogikatvāt trayo duḥkha-vighātā mukhya-siddhayaḥ; itarās tu tat-sādhanatvād gāunyah siddhayaḥ. tatro 'ho yathā: upadeçā-'dikam vināi 'va prāg-bhaviyā-'bhyāsa-vaçāt tattvasya svayam ūhanam iti. çabdas tu yathā: anyadīya-pāṭham 25 ākarṇya svayam vā çāstram ākalayya yaj jñānam jāyate, tad iti. adhyayanam ca yathā: çīṣyā-'cārya-bhāvena çāstrā-'dhyayanāḥ jñānam iti. suhṛt-prāptir yathā: svayam upadeçā-'rtham grhā-'gatāt parama-kāruṇikāḥ jñāna-lābha iti. dānam ca yathā: dhanā-'di-dānena paritoṣitāḥ jñāna-lābha iti. eṣu ca pūrvas trividha ūha-çabdā-'dhyayana-rūpo mukhya-siddher ānkuṣa 30 ākarṣakaḥ. suhṛt-prāpti-dānayoḥ ūhā-'di-trayā-'pekṣayā manda-sādhanatva-pratipādanāye 'dam uktam.

kaçcit tv « etāsām aṣṭa-siddhīnām ānkuṣo nivārakaḥ pūrvas trividho viparyayā-'çakti-tuṣṭi-rūpo bhavati, bandhakatvād » iti vyāçāṣṭe. tan na; tuṣṭy-abhāvasyā 'çaktitayā bādhiryā-'di-vat siddhi-virodhitā-lābhena tuṣṭy- 35 atuṣṭyor ubhayor siddhi-virodhitvā-'sambhavāt.

« nanū 'hā-'dibhir eva katham siddhir ucyate; mantra-tapaḥ-samādhy-ādibhir apy aṇimā-'dy-aṣṭa-siddheḥ sarva-çāstra-siddhatvād? » iti. tatrā 'ha:

ne 'tarād itara-hānena vinā. 45.

itarād ūhanā-'di-pañcaka-bhinnāt tapa-ādes tāttvikī na siddhiḥ. kutaḥ? itara-hānena vinā, yataḥ sā siddhir itarasya viparyayasya hānam vināi 'va bhavaty, ataḥ saṃsārā-'paripanthitvāt sā siddhy-ābhāsa eva, na tu tāttvikī
5 siddhir ity arthaḥ. tathā co 'ktaṃ Yoga-sūtreṇa: "te samādhāv upasargā, vyutthāne siddhaya" iti.

tad evaṃ "jñānān muktir" ity ārabhya vistarato buddhi-guṇa-rūpaḥ pratyaya-sargaḥ sa-kārya-bandho mokṣa-rūpa-puruṣārthena saho 'ktaḥ. etāu ca buddhi-tad-guṇa-rūpāu sargāu pravāha-rūpeṇā 'nyo-'nyam hetu,
10 bījā-'ñkura-vat. tathā ca Kārikā:

"na vinā bhāvāir liṅgam, na vinā liṅgena bhāva-nirvṛttiḥ;
liṅgā-'khyo bhāvā-'khyas tasmād dvidvidhaḥ pravartate sarga" iti.

bhāvo vāsanā-rūpā buddher jñānā-'di-guṇāḥ; liṅgam mahat-tattvam buddhir iti. samaṣṭi-sargaḥ pratyaya-sargaḥ ca samāptaḥ; sāmprataṃ "vyakti-
15 bhedaḥ karma-viṣeṣād" iti saṃkṣepād uktā vyaṣṭi-srṣṭir vistarataḥ prati-
pādyate:

dāivā-'di-prabhedā. 46.

dāivā-'dih prabhedo 'vāntara-bhedo yasyāḥ, sā tathā srṣṭir iti ṣeṣaḥ. tad etat Kārikayā vyākhyātam:

20 "aṣṭa-vikalpo dāivas, tāiryagyonaḥ ca pañcadhā bhavati,
mānuṣyaḥ cāi 'kavidhaḥ; samāsato bhāutikaḥ sarga" iti.

brāhma-prājāpatyāi-'ndra-pāitra-gāndharva-yākṣa-rākṣasa-pāiṣcā ity aṣṭa-
vidho dāivaḥ sargaḥ; paṇu-mṛga-pakṣi-sarīrpa-sthāvarā iti tāiryagyonaḥ
pañcavidhaḥ; mānuṣya-sargaḥ cāi 'ka-prakāra iti bhāutiko bhūtānām
25 vyaṣṭi-prāṇinām Virājaḥ sakāṣāt sarga ity arthaḥ.

avāntara-srṣṭer apy uktāyāḥ puruṣārthatvam āha;

ā-Brahma-stamba-paryantaṃ tat-kṛte srṣṭir ā vivekā. 47.

Catur-mukham ārabhya sthāvarā-'ntā vyaṣṭi-srṣṭir api Virāṭ-srṣṭi-vad
eva puruṣārthā bhavati, tat-tat-puruṣāṇām viveka-khyāti-paryantam ity
30 arthaḥ.

vyaṣṭi-srṣṭāv api vibhāgam āha sūtra-trayeṇa:

ūrdhvaṃ sattva-viçālā. 48.

ūrdhvaṃ bhūr-lokāḍ upari srṣṭiḥ sattvā-'dhikā bhavati 'ty arthaḥ.

tamo-viçālā mūlataḥ. 49.

35 mūlato bhūr-lokāḍ adha ity arthaḥ.

madhye rajo-viçālā. 50.

madhye bhūr-loka ity arthaḥ.

«nanv ekasyā eva prakṛteḥ kena nimittena sattvā-'di-viçālatayā vicitrāḥ sṛṣṭaya?» ity ākāṅkṣāyām āha:

karma-vāicitryāt pradhāna-ceṣṭā, garbha-dāsa-vat. 51.

vicitra-karma-nimittād eva yathoktā pradhānasya ceṣṭā kārya-vāicitrya-rūpā bhavati. vāicitrye dṛṣṭānto garbha-dāsa-vad iti; yathā garbhā-'vasthām ārabhya yo dāsas, tasya bhṛtya-vāsana-pāṭavena nānā-prakārā ceṣṭā paricaryā svāmy-arthe bhavati, tadvad ity arthaḥ.

«nanu ced ūrdhvaṁ sattva-viçālā sṛṣṭir asti, tarhi tata eva kṛtā-
'rthatvāt puruṣasya kim mokṣeṇa?» 'ti. tatrā 'ha:

āvṛttis tatrā 'py, uttaro-'ttara-yoni-yogād dheyah. 52.

tatrā 'py ūrdhva-gatāv api satyām āvṛttir asti; ata uttaro-'ttara-yoni-yogād adho-'dho yoni-janmanaḥ so 'pi loko heya ity arthaḥ.

kim ca:

samānam jarā-maraṇā-'di-jaṁ duḥkham. 53.

ūrdhvā-'dho-gatānām Brahmā-'di-sthāvarā-'ntānām sarveṣām eva jarā-maraṇā-'di-jaṁ duḥkhaṁ sādharmaṇam; ato 'pi heya ity arthaḥ.

kim bahunā? kāraṇa layād api na kṛta-kṛtyate 'ty āha:

na kāraṇa-layāt kṛta-kṛtyatā, magna-vad utthānāt. 54.

viveka-jñānā-'bhāve yadā mahad-ādiṣu vāirāgyam prakṛty-upāsanayā bhavati, tadā prakṛtāu layo bhavati; “vāirāgyāt prakṛti-laya” iti vacanāt. tasmāt kāraṇa-layād api na kṛta-kṛtyatā 'sti; magna-vad utthānāt. yathā jale magnaḥ puruṣaḥ punar uttiṣṭhati, evam eva prakṛti-līnāḥ puruṣā īçvara-bhāvena punar āvir-bhavanti; saṁskārā-'der akṣayeṇa punā-rūgā-
'bhīvyakter viveka-khyātiṁ vinā doṣa-dāhā-'nupapatter ity arthaḥ.

«nanu kāraṇam kenāpi na kāryate; ataḥ sā svatantrā katham svo-
'pāsakasya duḥkha-nidānam utthānam punaḥ karoti?» tatrā 'ha:

akāryatve 'pi tad-yogaḥ pāra-vaçyāt. 55.

prakṛter akāryatve 'py apreryatve 'py anye-'echā-'nadhīnatve 'pi tad-
yogaḥ punar-utthānāu-'cityam tal-līnasya. kutaḥ? pāra-vaçyāt, puruṣār-
tha-tantratvāt. viveka-khyāti-rūpa-puruṣārtha-vaçena prakṛtyā punar ut-
thāpyate sva-līna ity arthaḥ. puruṣārthā-'dayaḥ ca prakṛter na prerakāḥ,
kim tu pravṛtti-svabhāvāyāḥ pravṛttāu nimittānī 'ti na svātantrya-kṣatīḥ.

tathā ca Yoga-sūtram: “nimittam aprayojakam prakṛtīnām, varāṇa-bhedas tu tataḥ, kṣetrika-vad” iti. varāṇa-bhedaḥ pratibandha-nivṛttiḥ.

prakṛti-layāt puruṣasyo 'tthāne pramāṇam apy āha:

sa hi sarva-vit sarva-kartā. 56.

6 sa hi pūrva-sarge kāraṇa-līnaḥ sargā-'ntare sarva-vit sarva-karte 'çvara ādi-puruṣo bhavati; prakṛti-laye tasyāi 'va prakṛti-pada-prāpty-āucityāt;

“tad eva saktāḥ saha karmaṇāi 'ti līṅgam, mano yatra niṣaktam asye”

'ty-ādi-çruter ity arthaḥ.

« nanv evam içvara-pratiṣedhā-'nupapattiḥ. » tatrā 'ha:

10 Idrçe-'çvara-siddhiḥ siddhā. 57.

prakṛti-līnasya janye-'çvarasya siddhir “yaḥ sarva-jñāḥ sarva-vid, yasya jñāna-mayaṁ tapa” ity-ādi-çrutibhyaḥ sarva-sammatāi 'va; nitye-'çvarasyāi 'va vivādā-'spadatvād ity arthaḥ.

athavā “sa hī” 'ty-ādi sūtra-dvayam evaṁ vyākhyeyam: pāraçayam
15 api pratipādayati “sa hī” 'ti sūtreṇa. sa hi paraḥ puruṣa-sāmānyam sarva-jñāna-çaktimat sarva-kartṛtā-çaktimac ca; ayas-kānta-vat saṁnidhi-mātreṇa prerakatvād ity arthaḥ. tathā cā 'samāptā-'rtha-puruṣa-sāmānidhyāt tad-artham anye-'cehā-'nadhīnāyā api prakṛteḥ pravṛttir āvaçyakī 'ti. — « nanv evam içvara-pratiṣedha-virodhaḥ. » tatrā 'ha: “idrçe-'çvara-siddhiḥ sid-
20 dhā.” sāmānidhya-mātreṇa 'çvarasya siddhis tu çruti-smṛtiṣu sarva-sammate 'ty arthaḥ.

“aṅguṣṭha-mātraḥ puruṣo madhya ātmani tiṣṭhati;

içāno bhūta-bhavyasya na tato vijugupsate.”

“srjate ca guṇān sarvān; ksetra-jñas tv anupaçyati

25 guṇān avikriyaḥ sarvān udāsīna-vad içvara”

ity-ādi-çruti-smṛtayaç cāi 'tādrçe-'çvare pramāṇam iti.

dvitīyā-'dhyāyā-'dim ārabhyāi 'tāvat-paryantaṁ sūtra-vyūhāiḥ pradhāna-sṛṣṭiḥ samāpitā. itaḥ param mokṣo-'papatty-artham pradhāna-sṛṣṭer jñāni-puruṣam praty atyanta-nivṛttir atyanta-layā-'khyā vaktavyā. tad-
30 upapatty-artham ādāu pradhāna-sṛṣṭeḥ prayojanaṁ dvitīyā-'dhyāyasyā 'disūtre diṁ-mātreṇo 'ktaṁ vistarataḥ pratipādayati:

pradhāna-sṛṣṭiḥ parārtham svato 'py, abhokṛtvād, uṣtra-kuṇkuma-vahana-vat. 58.

pradhānasya svata eva sṛṣṭir yady api, tathā 'pi parārtham, anyasya
35 bhogā-'pavargā-'rtham; yatho 'ṣṭrasya kuṇkuma-vahanaṁ svāmy-artham. kutaḥ? abhokṛtvād, acetanatvena bhogā-'pavargā-'sambhavād ity arthaḥ.

«nanu “vimukta-mokṣā-rtham svārtham ve” ’ty anena svārthā ’pi sṛṣṭir ukte» ’ti cet, satyam; tathā ’pi puruṣārthatām vinā svārthatā ’pi na sidhyati. svārtho hi pradhānasya kṛta-bhogā-pavargāt puruṣād ātma-vimokṣaṇam iti. «nanu bhṛtya-tulyā cet prakṛtis, tarhi katham svāmīno duḥkhā-rtham api pravartata?» iti cen, na; sukhā-rtha-pravṛttyāi ’va 6 nāntarīyaka-duḥkha-sambhavad, duṣṭa-bhṛtya-tulyatvād ve ’ti.

«nanu pradhānasyā ’cetanasya svataḥ sraṣṭṛtvam eva no ’papadyate; rathā-deḥ para-prayatnenāi ’va pravṛtti-darṣanād?» iti. tatrā ’ha:

acetanatve ’pi kṣīra-vac ceṣṭitam pradhānasya. 59.

yathā kṣīram puruṣa-prayatna-nāirapekṣyeṇa svayam eva dadhi-rūpeṇa 10 pariṇamate, evam acetanatve ’pi para-prayatnam vinā ’pi mahad-ādi-rūpa-pariṇāmaḥ pradhānasya bhavati ’ty arthaḥ. “dhenu-vad vatsāye” ’ty anena sūtrenā ’sya na pāunaruktyam; tatra karaṇa-pravṛtter eva vicūrita-tvāt; dhenūnām cetanatvāc ce ’ti.

drṣṭāntā-’ntara-pradarṣana-pūrvakam uktā-rtha-hetum āha:

15

karma-vad drṣṭer vā kālā-deḥ. 60.

kālā-deḥ karma-vad vā svataḥ pradhānasya ceṣṭitam sidhyati, drṣṭa-tvāt. yathāi ’ko gacchaty ṛtur, itaraḥ ca pravartata ity-ādi-rūpam kālā-di-karma svata eva bhavati, evam pradhānasyā ’pi ceṣṭā syāt; kalpanāyā 20 drṣṭā-nusāritvād ity arthaḥ.

«nanu tathā ’pi <mame ’dam bhogā-di-sādhanaṁ> iti pratisaṃdhānā-’bhāvan mūdhāyāḥ prakṛteḥ kadācit pravṛttir api na syād, viparītā ca pravṛttili syāt?» tatrā ’ha:

svabhāvāc ceṣṭitam, anabhisāṃdhānād, bhṛtya-vat. 61.

yathā prakṛṣṭa-bhṛtyasya svabhāvāt saṃskārād eva pratiniyatā ’vaḥ 25 yakī ca svāmi-sevā pravartate, na tu sva-bhogā-bhiprāyeṇa, tathāi ’va prakṛteḥ ceṣṭitam saṃskārād eve ’ty arthaḥ.

karmā-’krṣṭer vā ’nāditāḥ. 62.

vā-ḥabdo ’tra samuccaye. yataḥ karmā ’nādy, ataḥ karmabhir ākar- 30 ṣaṇād api pradhānasyā ’vaḥyakī vyavasthitā ca pravṛttir ity arthaḥ.

tad evam pradhānasya parārtham svataḥ sraṣṭṛtve siddhe para-pra-vojana-samāptāu svata eva pradhāna-nivṛttyā mokṣaḥ sidhyati ’ty āha praghaṭṭakena:

vivikta-bodhāt sṛṣṭi-nivṛttili pradhānasya, sūda-vat pāke. 63.

vivikta-puruṣa-jñānāt para-vāirāgyeṇa puruṣārtha-samāptāu pradhā- 35

nasya sṛṣṭir nivartate; yathā pāke niṣpanne pācakasya vyāpāro nivartata ity arthaḥ. iyam evā 'tyantika-pralaya ity ucyate. tathā ca ṣṛutīḥ:

“tasyā 'bhidyānād yojanāt tattva-bhāvād
bhūyaḥ cā 'nte viśva-māyā-nivṛttir” iti.

- 5 «nanv evam eka-puruṣasyo 'pādhāu viveka-jñāno-tpattyā prakṛteḥ sṛṣṭi-nivṛttāu sarva-mukti-prasaṅga» iti. tatrā 'ha:

itara itara-vat tad-doṣāt. 64.

- itaras tu vivikta-bodha-rahita itara-vad baddha-vad eva prakṛtyā tiṣṭhati. kutaḥ? tad-doṣāt; tasya pradhānasyāi 'va tat-puruṣā-rthā-samā-
10 panā-khya-doṣād ity arthaḥ. tad uktaṁ Yoga-sūtre: “kṛtā-rtham prati naṣṭam apy anaṣṭam tad anya-sādhāraṇatvād” iti. tathā ca pūrva-sūtre yā pradhāna-nivṛttir uktā, sā vivikta-boddhṛ-puruṣam praty eve 'ti bhāvaḥ. viśva-māyā-ṣṛutir api jñāninam praty eva mantavyā; “ajām” iti ṣṛutyāi 'kavākyatvād iti.

- 15 sṛṣṭi-nivṛtteḥ phalam āha:

dvayor ekatarasya vāu 'dāsinyam apavargaḥ. 65.

dvayoḥ pradhāna-puruṣayor evāu 'dāsinyam, ekakīṭā, paraspara-viyoga iti yāvat; so 'pavargaḥ kāivalyam. athavā puruṣasyāi 'va kāivalyam; «aham muktaḥ syām» ity eva puruṣārthatā-darṣanād ity arthaḥ.

- 20 eka-puruṣān nivṛttā 'pi prakṛtiḥ puruṣā-ntaram prati pravartata ity atra dṛṣṭāntaṁ darśayati:

anya-sṛṣṭy-uparāge 'pi, na virato 'prabuddha-rajju-tattvasye 'vo
'ragaḥ. 66.

- yathā jñāninam prati nivṛtto 'py ahir aprabuddha-rajju-tattvasya
25 bhayā-di-sṛṣṭy-uparāgān na virato bhavati, tathāi 'va jñāni-puruṣam prati nivṛttā 'pi prakṛtir anyasyā 'jñasya buddhy-ādi-sṛṣṭy-uparāgān na viratā bhavati 'ty arthaḥ. virajyata iti pāṭhe 'pi virāgaḥ parāṇi-mukhatā.

- uraga-tulyatvam ca pradhānasya; rajju-tulye puruṣe samāropaṇād
iti. evam-vidhaṁ rajju-sarpā-di-dṛṣṭāntānāṁ āçayam abuddhvāi 'vā 'bu-
30 dhāḥ kecid vedānti-bruvāḥ prakṛter atyanta-tucchatvam mano-mātratvam vā tulayanti. etena prakṛti-satyatā-vādi-sāṃkhryo-'kta-dṛṣṭāntena ṣṛuti-smṛty-arthā bodhanīyāḥ.

na kevalaṁ dṛṣṭāntavattvenā 'yam arthaḥ sidhyati, kiṁ tu:

karma-nimitta-yogāc ca. 67.

- 35 sṛṣṭāu nimittaṁ yat karma, tasya sambandhād apy anya-puruṣārtham sṛjati 'ty arthaḥ.

«nanu sarveṣāṃ puruṣāṇāṃ aprārthakatayā nāirapekṣyā-’viṣeṣe ’pi kaṃcit praty eva pradhānam pravartate, kaṃcit prati ca nivartata ity atra kiṃ niyāmakam? na ca karma niyāmakam; kasya puruṣasya kiṃ karme ’ty atrā ’pi niyāmakā-’bhāvād » iti. tatrā ’ha :

nāirapekṣye ’pi prakṛty-upakāre ’viveko nimittam. 68.

5

puruṣāṇāṃ nāirapekṣye ’py < ayam me svāmy, ayam evā ’ham > ity avivekād eva prakṛtiḥ sṛṣṭy-ādibhiḥ puruṣān upakarotī ’ty arthaḥ. tathā ca yasmāi puruṣāyā ’tmānam avivicya darṣayitum vāsanā vartate, tam praty eva pradhānam pravartata ity eva niyāmakam iti bhāvaḥ.

« pravṛtti-svabhāvatvāt katham viveke ’pi nivṛttir upapadyatām? » 10
tatrā ’ha :

nartakī-vat pravṛttasyā ’pi nivṛttiḥ cāritārthyāt. 69.

puruṣārtham eva pradhānasya pravṛtti-svabhāvo, na tu sāmānyena. ataḥ pravṛttasyā ’pi pradhānasya puruṣārtha-samāpti-rūpe caritā-’rthatve sati nivṛttir yuktā; yathā pariṣadbhyyo nṛtya-darṣanā-’rtham pravṛttāyā 15
nartakyās tat-siddhāu nivṛttir ity arthaḥ.

nivṛttāu hetv-antaram āha :

doṣa-bodhe ’pi no ’pasarpaṇam pradhānasya, kula-vadhū-vat. 70.

puruṣeṇa prakṛteḥ pariṇāmitva-duḥkhātmakatvā-’di-doṣa-darṣanād api 20
lajjitāyāḥ prakṛteḥ punar na puruṣam praty upasarpaṇam; kula-vadhū-
vat; yathā < svāminā me doṣo dṛṣṭa > ity avadhāraṇena lajjitā kula-vadhūr
na svāminam upasarpātī, tadvad ity arthaḥ. tad uktaṃ Nārādīye :

“savikārā ’pi māuḍhyena ciram bhuktā guṇā-’tmanā
prakṛtir jñāta-doṣe ’yam lajjaye ’va nivartata ” iti.

25

etad evo ’ktaṃ Kārikayā ’pi :

“prakṛteḥ sukumāratarāṃ na kiṃcid astī ’ti me matir bhavati,
yā < dṛṣṭā ’smī > ’ti punar na darṣanam upāiti puruṣasye ” ’ti.

« nanu puruṣārtham cet pradhāna-pravṛttis, tarhi bandha-mokṣābhyām
puruṣasya pariṇāmā-’pattir? » iti. tatrā ’ha :

30

nāi ’kāntato bandha-mokṣāu puruṣasyā, ’vivekād ṛte. 71.

duḥkha-yoga-viyoga-rūpāu bandha-mokṣāu puruṣasya nāi ’kāntatas
tattvataḥ, kiṃ tu caturtha-sūtra-vakṣyamāṇa-prakāreṇā ’vivekād eve ’ty
arthaḥ.

paramārthatas tu yathoktāu bandha-mokṣāu prakṛter eve ’ty āha :

35

prakṛter āñjasyāt, sasaṅgatvāt, paṇu-vat. 72.

prakṛter evā 'ñjasyena tattvato duḥkhena bandha-mokṣāu; sasaṅga-tvād, duḥkha-sādhanaīr dharmā-'dibhir liptatvāt; paṇu-vat; yathā paṇu rajjvā liptatayā bandha-mokṣa-bhāgī, tadvad ity arthaḥ. etad uktam

6 Kārikayā:

“tasmān na badhyate 'ddhā, na mucyate, nā 'pi saṃsarati puruṣaḥ;
saṃsarati badhyate mucyate ca nānā-'cṛayā prakṛtir” iti.

“dvayor ekatarasya vāu 'dāsīnyam apavarga” iti sūtre ca yaḥ puruṣasyā
'py apavarga uktaḥ, sa pratibimba-rūpasya mithyā-duḥkhasya viyoga
10 eve 'ti.

«buddher ye bhāvā-'ṣṭaka-rūpā guṇās, tatra kāir bandhaḥ, kāir vā
mokṣa?» ity ākāṅkṣāyām āha:

**rūpāḥ saptabhir ātmānam badhnāti pradhānam, koṣa-kāra-
vad, vimocayaty eka-rūpeṇa. 73.**

15 dharma-vāirāgyāi-'cṛayā-'dharmā-'jñānā-'vairāgyā-'nāiṣṭvāyāḥ sapta-
bhī rūpāḥ sva-dharmāir duḥkha-hetubhiḥ prakṛtir ātmānam duḥkhena
badhnāti; koṣa-kāra-vat; koṣa-kāra-kṛmir yathā sva-nirmitenā 'vāsenā
'tmānam badhnāti, tadvat. sūi 'va ca prakṛtir eka-rūpeṇa jñānenāi 'vā
'tmānam duḥkhān mocayati 'ty arthaḥ.

20 «nanu <bandha-muktī avivekāḍ> iti yad uktam, tad ayuktam; avi-
vekasyā 'heyā-'nupādeyatvāt; loka duḥkhasya tad-abhāva-sukhā-'der eva
ca svato heyo-'pādeyatvāt. anyathā dṛṣṭa-hānir» ity ākāṅkṣya caturtha-
sūtro-'ktaṁ svayaṁ vivṛoti:

nimittatvam avivekasya, na dṛṣṭa-hāniḥ. 74.

25 avivekasya puruṣeṣu bandha-mokṣa-nimittatvam eva puro 'ktaṁ, na
tv aviveka eva tāv iti; nā 'to dṛṣṭa-hānir ity arthaḥ. etac ca 'prathamā-
'dhyāya-sūtreṣu spaṣṭam. aviveka-nimittāt prakṛti-puruṣayoḥ saṃyogaḥ;
tasmāc ca saṃyogād utpadyamānasya prakṛta-duḥkhasya puruṣe yaḥ pra-
tibimbaḥ, sa eva duḥkha-bhogo duḥkha-bandhaḥ; tan-nivṛttir eva ca
30 mokṣā-'khyāḥ puruṣārtha iti.

tad evam ādi-sargam ārabhyā 'tyantika-laya-paryanto 'khila-pariṇāmaḥ
pradhāna-tad-vikārāpām eva; puruṣas tu kūṭastha-pūrṇa-cinmātra eve 'ty
adhyāya-dvayena vistarato vivecitam. tasya vivekasya niṣpatty-upāyeṣu
sāra-bhūtam abhyāsam āha:

35 **tattvā-'bhyāsān <ne 'ti ne 'ti> 'ti tyāgād viveka-siddhiḥ. 75.**

prakṛti-paryanteṣu jñeṣu <ne 'ti ne 'ti> 'ty abhimāna-tyāga-rūpāt
tattvā-'bhyāsād viveka-niṣpattir bhavati; itarat sarvam abhyāsasyā 'ñga-

mātram ity arthaḥ. tathā ca ṣrutih “athā 'ta ādeṣo: ne 'ti ne 'ti; na hy etasmād iti ne 'ty anyat param asti,” “sa eṣa ātmā ne 'ti ne 'tī” ‘ty-ādir iti.

“avyaktā-'dye viṣeṣā-'nte vikāre 'sminṇ ca varṇite
cetanā-'cetanā-'nyatva-jñānena jñānam ucyata” iti.

5

yathā:

“asthi-sthūpaṃ snāyu-yutam māṃsa-ṣoṇita-lepanam
carmā-'vanaddhaṃ durgandhi pūrṇam mūtra-purīṣayoḥ
jarā-ṣoka-samāviṣṭaṃ rogā-'yatanam āturam
rajasvalam anityaṃ ca bhūtā-'vāsam imaṃ tyajet.
nadī-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā ṣakunir yathā,
tathā tyajann imaṃ dehaṃ kṛochrād grāhād vimucyata”

10

iti. etad eva Kārikayā 'py uktam:

“evaṃ tattvā-'bhyāsān <nā 'smi, na me, nā 'ham> ity aparīṣeṣam
aviparyayād viṣuddhaṃ kevalam utpadyate jñānam” iti.

15

<nā 'smi> 'ty ātmanaḥ kartṛtva-niṣedhaḥ; <na me> iti saṅga-niṣedhaḥ;
<nā 'ham> iti tādātmya-niṣedhaḥ. <kevalam> ity asya vivaraṇam: <avi-
paryayād viṣuddham> iti; antarā-'ntarā viparyayeṇā 'viprutam ity arthaḥ.
idam eva kevalatvaṃ siddhi-ṣabdena sūtre proktam; “viveka-khyātir
aviplavā hāno-'pāya” iti Yoga-sūtreṇāi 'tādṛṣa-jñānasyāi 'va mokṣa-hetu-
tva-siddhir iti.

viveka-siddhau viṣeṣam āha:

adhikāri-prabhedān na niyamaḥ. 76.

mandā-'dy-adhikāri-bheda-sattvād abhyāse kriyamāṇe 'py asminn eva
janmani viveka-niṣpattir bhavati 'ti niyamo nā 'stī 'ty arthaḥ. ata uttamā-
'dhikāram abhyāsa-pūṭavenā 'tmanaḥ sampādayed iti bhāvaḥ.

25

viveka-niṣpattyāi 'va nistāro, nā 'nyathe 'ty āha:

bādhitā-'nuvṛttyā madhya-vivekato 'py upabhogah. 77.

sakṛt samprajñāta-yogenā 'tma-sākṣātkāro-'ttaram madhya-vivekā-
'vasthe madhyama-viveke 'pi sati puruṣe bādhitānām api duḥkhā-'dīnām
prārabdha-vaṣāt pratibimba-rūpeṇa puruṣe 'nuvṛttyā bhogo bhavati 'ty
arthaḥ. viveka-niṣpattiḥ cā 'punar-utthānād asamprajñātād eva bhavati
'ti; atas tasyāṃ satyāṃ na bhogo 'stī 'ti pratipādayitum madhya-vivekata
ity uktam. manda-vivekas tu sākṣātkārāt pūrvaṃ ṣravaṇa-manana-
dhyāna-mātra-rūpa iti vibhāgaḥ.

35

jīvan-muktaḥ ca. 78.

jīvan-mukto 'pi madhya-vivekā-'vastha eva bhavati 'ty arthaḥ.

jīvan-mukte pramāṇam āha :

upadeśyo-'padeṣṭṛtvāt tat-siddhiḥ. 79.

çāstreṣu viveka-viṣaye guru-çiṣya-bhāva-çravaṇāj jīvan-mukti-siddhir ity arthaḥ; jīvan-muktasyāi 'vo 'padeṣṭṛtva-sambhavād iti.

6 çrutir ca. 80.

çrutir api jīvan-mukte 'sti

“dīkṣayāi 'va naro mucyet, tiṣṭhen mukto 'pi vighrahe;
kulāla-cakra-madhya-stho vicchinno 'pi bhramed ghaṭaḥ,”

“brahmāi 'va san brahmā 'pyeti” 'ty-ādir iti. Nāradya-smṛtir api:

10 “pūrvā-'bhyāsa-balāt kārye na loko na ca vāidikaḥ
a-puṇya-pāpaḥ sarvā-'tmā jīvan-muktaḥ sa ucya” iti.

«nanu çravaṇa-mātreṇā 'py upadeṣṭṛtvam syāt?» tatrā 'ha:

itarathā 'ndha-paramparā. 81.

itarathā manda-vivekasyā 'py upadeṣṭṛtve 'ndha-paramparā-'pattir ity
15 arthaḥ. sāmagryeṇā 'tma-tattvam ajñātvā ced upadiṣet, kasmiñceid aṇṇe
sva-bhrameṇa çiṣyam api bhrānti-kuryāt, so 'py anyam, so 'py anyam ity
evam andha-parampare 'ti.

«nanu jñānena karma-kṣaye sati katham jīvanam syāt?» tatrā 'ha:

cakra-bhramaṇa-vad dhṛta-çarīraḥ. 82.

20 kulāla-karma-nivṛttāv api pūrva-karma-vegād yathā svayam eva kiyat-
kālān cakram bhramati, evam jñāno-'ttaram karmā-'nutpattāv api prā-
rabdha-karma-vegena ceṣṭamānaḥ çarīraḥ dhṛtvā jīvan-muktas tiṣṭhatī
'ty arthaḥ.

«nanu jñāna-hetu-samprajñāta-yogena bhogā-'di-vāsanā-kṣaye katham
25 çarīra-dhāraṇam? na ca <yogasya saṃskārā-'bhībhāvakatve kim mānam?»
iti vācyam; “vyutthāna-nirodha-saṃskārayor abhībhava-prādurbhāvāu
nirodha-paripāma” iti Yoga-sūtratas tat-siddheḥ; cira-kālīnasya viṣayā-
'ntarā-'veçasya viṣayā-'ntara-saṃskārā-'bhībhāvakatāyā loka 'py anubhavāc
ce» 'ti. tatrā 'ha:

30 saṃskāra-leçatas tat-siddhiḥ. 83.

çarīra-dhāraṇa-hetavo ye viṣaya-saṃskārās, teṣāṃ alpā-'vaçeṣāt tasya
çarīra-dhāraṇasya siddhir ity arthaḥ. atra cā 'vidyā-saṃskārasya sattā
nā 'pekṣyate; avidyāyā janmā-'di-rūpa-karma-vipakā-'rambha-mātre hetu-
tvāt; Yoga-bhāṣye Vyāsais tathā vyākhyātavāt; “vīta-rūga-janmā-'dar-

ṣaṇād" iti Nyāyāc ca. na tu prārabdha-phalaka-karma-bhoge 'pī 'ti. yatra ca niyamenā 'vidyā 'pekṣyate, sa prayāsa-viṣeṣa-rūpo bhogo mūḍheṣv evā 'sti; jīvan-muktānāṃ tu bhogā-'bhāsa eve 'ti prūḡ uktam. yat tu kaṣcid vedānti-bruvo «'vidyā-saṃskāra-leṣo 'pi jīvan-muktasya tiṣṭhatī» 'ty āha, tan na; dharmā-'dharma-'tpatti-prasaṅgāt; andha-paramparā-prasaṅgāt; avidyā-saṃskāra-leṣa-sattā-kalpane prayojanā-'bhāvāc ca. etac ca 5
Brahma-mīmāṃsā-bhāṣye prapañcitam iti.

ṣāstra-vākyā-'rtham upasaṃharati:

vivekān niḥṣeṣa-duḥkha-nivṛttāu kṛta-kṛtyo, ne 'tarān — ne 'tarāt. 84. 10

uktāyā viveka-siddhitāḥ para-vāirāgya-dvārā sarva-vṛtti-nirodhena yadā niḥṣeṣato bādhitā-'bādhita-sādhāraṇyena 'khila-duḥkhaṃ nivartate, tadāi 'va puruṣaḥ kṛta-kṛtyo bhavati. ne 'tarāḥ, jīvan-mukty-āder api 'ty arthaḥ. — ne 'tarād iti vīpsā 'dhyāya-samāptāu.

atyanta-laya-paryantaḥ kāryo 'vyaktasya, nā 'tmanaḥ. 15
prokta evaṃ viveko 'tra para-vāirāgya-sāadhanam.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye vāirāgyā-'dhyāyas tṛtīyaḥ.



ṣāstra-siddhā-'khyāyikā-jāta-mukhene 'dānīm viveka-jñāna-sāadhanāni pradarṣanīyāni 'ty etad-arthaṃ caturthā-'dhyāya ārabhyate: 20

rāja-putra-vat tattvo-'padeṣāt. 1.

pūrva-pāda-ṣeṣa-sūtra-stha-viveko 'nuvartate. rāja-putrasye 'va tattvo-'padeṣād viveko jāyate ity arthaḥ. atre 'yam ākhyāyikā: kaṣcid rāja-putro gaṇḍa-rkṣa-janmanā purān niḥsāritāḥ Ṣabareṇa kenacit poṣito «'ham Ṣabara» ity abhimanyamāna āste. taṃ jīvanam jñātvā kaṣcid amātyaḥ 25
prabodhayati: «na tvaṃ Ṣabaro, rāja-putro 'sī» 'ti. sa yathā jhaṭity eva Cāṇḍālā-'bhimānaṃ tyaktvā tāttvikam rāja-bhāvam evā 'lambate «rājā 'ham asmī» 'ti, evam evā «'di-puruṣāt paripūrṇa-cinmātratvenā 'bhivyaktād utpannas tvaṃ tasyā 'ñca» iti kāruṇiko-'padeṣāt prakṛty-abhimānaṃ tyaktvā «Brahma-putratvād aham api Brahmāi 'va, na tu tad-vilakṣaṇaḥ saṃ- 30
sārī» 'ty evaṃ sva-svarūpam evā 'lambata ity arthaḥ. tathā Gāruḍa:

- “yathāi 'ka-hema-maṇinā sarvaṃ hemamayam bhavet,
tathāi 'va jñātam iṣena jñātenā 'py akhilaṃ jagat.
grahā-'viṣṭo dvijaḥ kaṣṭhe < Chūdro 'ham > iti manyate,
graha-nāṣāt punaḥ svīyam brāhmaṇyam manyate yathā,
5 māyā-'viṣṭas tathā jīvo < deho 'ham > iti manyate,
māyā-nāṣāt punaḥ svīyaṃ rūpam < Brahmā 'smi > manyata ” iti.

strī-Çūdrā-'dayo 'pi brāhmaṇena brāhmaṇasyo 'padeṣaṃ ṣrutvā kṛtā-
'rthāḥ syur ity etad-artham ākhyāyikā-'ntaraṃ darśayati :

piṣāca-vad anyā-'rtho-'padeṣe 'pi. 2.

- 10 Arjunā-'rthaṃ ṣṛī-Kṛṣṇena tattvo-'padeṣe kriyamāṇe 'pi samīpa-sthasya
piṣācasya viveka-jñānaṃ jātam, evam anyeṣāṃ api bhaved ity arthaḥ.

yadi ca sakṛd-upadeṣāḥ jñānaṃ na jāyate, tado 'padeṣā-'vṛttir api
kartavye 'tī 'tīhāsā-'ntaraṃ āha :

āvṛttir asakṛd-upadeṣāt. 3.

- 15 upadeṣā-'vṛttir api kartavyā; Chāndogyā-'dāu Çvetaketv-ādikam praty
Āruṇi-prabhṛtīnāṃ asakṛd-upadeṣe-'tīhāsād ity arthaḥ.

vāirāgyā-'rthaṃ nidarśana-pūrvakam ātma-saṃghātasya bhaṅguratvā-
'dikam pratipādayati :

pitā-putra-vad ubhayor dṛṣṭatvāt. 4.

- 20 svasya pitā-putrayor ivā 'tmano 'pi maraṇo-'tpattyor dṛṣṭatvād anu-
mitatvād vāirāgyeṇa viveko bhavati 'ty arthaḥ. tad uktam :

“ātmanaḥ pitṛ-putrābhyāṃ anumeyāu bhavā-'pyayāv ” iti.

itaḥ param utpanna-jñānasya viraktasya jñāna-niṣpatty-aṅgāny ākhyā-
yiko-'kta-dṛṣṭāntāir darśayati :

- 25 **cyena-vat sukha-duḥkhī tyāga-viyogābhyām. 5.**

parigraho na kartavyo, yato dravyāṇāṃ tyāgena lokaḥ sukhī viyogena
ca duḥkhī bhavati, cyena-vad ity arthaḥ. cyeno hi sāmiṣaḥ kenā-'py
upahatyā 'miśād viyojya duḥkhī kriyate ; svayaṃ cet tyajati, tadā duḥkhād
vimucyate. tad uktam :

- 30 “sāmiṣaṃ kuraraṃ jaghnur balino 'nye nirāmiṣāḥ ;
tadā 'miṣam parityajya sa sukhaṃ samavindate ” 'ti.

tathā Manunā 'py uktam :

“nadī-kūlaṃ yathā vṛkṣo, vṛkṣaṃ vā ṣakunir yathā,
tathā tyajann imaṃ dehaṃ krechrād grāhād vimucyata ” iti.

ahi-nirvlayani-vat. 6.

yathā 'hīr jīrṇāṁ tvacam parityajaty anāyāsena heya-buddhyā, tathāi 'va mumukṣuḥ prakṛtim bahu-kālo-'pabhuktāṁ jīrṇāṁ heya-buddhyā tyajed ity arthaḥ. tad uktam: "jīrṇāṁ tvacam ivo 'raga" iti.

tyaktam ca prakṛty-ādikam punar na svīkuryād ity atrā 'ha:

5

chinna-hasta-vad vā. 7.

yathā chinnaṁ hastam punaḥ ko-'pi nā 'datte, tathāi 'vāi 'tat tyaktam punar nā 'bhimaneyete 'ty arthaḥ. — vā-ṣabdo 'py-arthe.

asādhana-'nucintanam bandhāya, Bharata-vat. 8.

vivekasya yad antar-aṅga-sādhanaṁ na bhavati, sa ced dharmo 'pi 10 syāt, tathā 'pi tad-anucintanaṁ tad-anuṣṭhāne cittasya tātparyam na kartavyam, yatas tad bandhāya bhavati viveka-vismāratayā; Bharata-vat; yathā Bharatasya rāja-rṣer dharmyam api dīnā-'nātha-hariṇa-ṣāva-kasya poṣaṇam ity arthaḥ. tathā ca Jaḍabharatam prakṛtya Viṣṇupurāṇe:

"capalaṁ capale tasmin dūra-gaṁ dūra-gāmini
āsic cetaḥ samāsaktaṁ tasmin hariṇa-potaka" iti.

15

bahubhir yoge virodho rāgā-'dibhiḥ, kumārī-ṣaṅkha-vat. 9.

bahubhiḥ saṅgo na kāryaḥ; bahubhiḥ saṅge hi rāgā-'dy-abhivyaktyā kalaho bhavati yoga-bhraṇṇakaḥ; yathā kumārī-hasta-ṣaṅkhānām anyo-'nya-saṅgena jhaṇatkāro bhavati 'ty arthaḥ.

20

dvābhyām api tathāi 'va. 10.

dvābhyām yoge 'pi tathāi 'va virodho bhavati; ata ekākināi 'va sthā-tavyam ity arthaḥ. tad uktam:

"vāse bahūnām kalaho bhaved, vārttā dvayor api;
eka eva caret tasmāt, kumāryā iva kaṅkaṇam" iti.

25

"āṣā-vāivaṣya-virase citte saṁtoṣa-varjite
mlāne vaktram ivā 'darṣe na jñānam pratibimbātī"

'ti vacanān nirāṣatā yoginā 'nuṣṭheye 'ty āha:

nirāṣaḥ sukhi, Piṅgalā-vat. 11.

āṣām tyaktvā puruṣaḥ saṁtoṣā-'khyā-sukhavān bhūyāt; Piṅgalā-vat; 30 yathā Piṅgalā nāma veṣyā kāntā-'rthinī kāntam alabdhvā nirviṇṇā satī vihāyā 'ṣām sukhinī babbhūva, tadvad ity arthaḥ. tad uktam:

"āṣā hi paramaṁ duḥkham, nairāṣyam paramaṁ sukham,
yathā saṁchidya kāntā-'ṣām sukham suṣvāpa Piṅgale" 'ti.

« nanv ācā-nivṛtṭyā duḥkha-nivṛtṭiḥ syāt; sukhaṁ tu kutaḥ, sādhanā-
'bhāvyād? » iti. ucyate: cittasya sattva-prādhānyena svābhāvikaṁ yat
sukham ācāyā pihitaṁ tiṣṭhati, tad evā 'cā-vigame labdha-vṛttikam bha-
vati, tejaḥ-pratibaddha-jala-çāitya-vad iti na tatra sādhanā-'pekṣā. etad
6 eva cā 'tma-sukham ity ucyata iti.

yoga-pratibandhakatvād ārambho 'pi bhogā-'rthaṁ na kartavyaḥ;
anyathāi 'va tad-upapatter ity āha:

anārambhe 'pi para-grhe sukhi, sarpa-vat. 12.

sukhi bhaved iti çeṣaḥ. çeṣaṁ sugamam. tad uktam:

10 “grhā-'rambho hi duḥkhāya, na sukhāya kathaṁ-cana;
sarpaḥ para-kṛtaṁ veçma praviçya sukham edhata” iti.

çāstrebhyo gurubhyaç ca sāra eva grāhyaḥ; anyathā 'bhyupagama-
vādā-'dibhir ukte 'sāra-bhāge 'nyo-'nya-virodhenā 'rtha-bāhulyena cāi
'kāgratāyā asambhavād ity āha:

15 bahu-çāstra-gurū-'pāsane 'pi sārā-'dānaṁ, ṣaṭpada-vat. 13.

kartavyam iti çeṣaḥ; anyat sugamam. tad uktam:

“aṇubhyaç ca mahadbhyaç ca çāstrebhyaḥ kuçalo naraḥ
sarvataḥ sāram ādadyāt, puṣpebhya iva ṣaṭpada” iti.

Mārkaṇḍeyapurāṇe ca:

20 “sāra-bhūtam upāsīta jñānaṁ yat svārtha-sādhakam;
jñānānām bahutā yāi 'śā yoga-vighna-karī hi sā.
< idam jñeyam, idam jñeyam > iti yas tṛṣṭitaç caret,
asāu kalpa-sahasreṣu nāi 'va jñeyam avāpnuyād” iti.

sādhanā-'ntaraṁ yathā tathā bhavaty, ekāgratayāi 'va samādhi-pālana-
25 dvārā viveka-sākṣātkāro niṣpādanīya ity āha:

iṣu-kāra-van nāi 'ka-cittasya samādhi-hāniḥ. 14.

yathā çara-nirmāṇyāi 'ka-cittasye 'śu-kārasya pārçve rājño gamanena
'pi na vṛtṭy-antara-nirodho 'hīyata, evam ekāgra-cittasya sarvathā 'pi na
samādhi-hāniḥ vṛtṭy-antara-nirodha-kṣatir bhavati. tataç ca viṣayā-'ntara-
30 sāmācārā-'bhāve dhyeya-sākṣātkāro 'py avaçyam bhavati 'ty ekāgratām
kuryād ity arthaḥ. tad uktam:

“tadāi 'vam ātmany avaruddha-citto na veda kiñcid bahir antaraṁ vā,
yathe 'śu-kāro nṛpatim vrajantam iṣau gatā-'tmā na dadarça pārçva” iti.

satyām çaktāu jñāna-balāc cec chāstra-kṛta-niyamo vṛthā lañghyate,
35 tadā jñānā-'niṣpattyā 'narthakyaṁ jñāna-sādhanaṁ bhavati 'ty āha:

kṛta-niyama-laṅghanād ānarthakyaṃ, loka-vat. 15.

yathā cāstreṣu kṛto yogināṃ niyamas, tasyo 'llaṅghane jñāna-niṣpatty-
ākhyo 'rtho na bhavati; loka-vat; yathā loke bhāṣajyā-'dāu vihita-pathyā-
'dīnāṃ laṅghane tat-tat-siddhir na bhavati, tadvad ity arthaḥ. aṣaktyā
jñāna-rakṣā-'rthān vā laṅghane tu na jñāna-pratibandhīḥ;

5

“apeta-vrata-karmā tu kevalam brahmaṇi sthitaḥ
brahma-bhūtaḥ caran loke brahma-cārī 'ti kathyate.”

“na papāṭha guru-proktāṃ kṛto-'panayanaḥ ṣrutim
na dadarṣa ca karmāṇi cāstrāṇi jagṛhe na ce”

'ty-ādy-Anugītā-'di-vākyebhyaḥ. ata eva Viṣṇupurāṇā-'dāu vṛthā karma- 10
tyāgina eva pākhaṇḍatayā ninditāḥ

“pumsāṃ jaṭā-dharaṇa-māuṇḍyavatāṃ vṛthāi 'va
moghā-'cinām akhila-ṣāuca-bahiṣkṛtānām
piṇḍa-pradāna-piṭṭ-toya-vivarjitānām
sambhāṣaṇād api narā narakam prayāntī”

15

'ty-ādine 'ti.

niyama-vismaraṇe 'py ānarthakyaṃ āha:

tad-vismaraṇe 'pi, bheki-vat. 16.

sugamam. bhekyāḥ ce 'yam ākhyāyikā. kaṇcid rājā mṛgayām gato
vipine sundarīm kanyām dadarṣa; sū ca rājñā bhāryā-bhāvāya prārthitā 20
niyamaṃ cakre: yadā mahyaṃ tvayā jalam pradarṣyate, tadā mayā gan-
tavyam iti. ekadā tu kṛḍayā pariṣrāntā rājānam papraccha: kutra jalam?
iti. rājā 'pi samayaṃ vismṛtya jalam adarṣyat. tataḥ sū bheka-rāja-
duhitā kāmā-rūpiṇī bheki bhūtvā jalam viveṣa. tataḥ ca rājā jālā-'dibhir
anviṣyā 'pi na tām avindad iti.

25

ṣravaṇa-vad guru-vākya-mīmāṃsāyā apy āvaṣyakatva itihāsam āha:

**no 'padeṣa-ṣravaṇe 'pi kṛta-kṛtyatā parāmarṣād ṛte, Virocana-
vat. 17.**

parāmarṣo guru-vākya-tātparyā-nirpāyako vicārah. taṃ vino 'padeṣa-
vākya-ṣravaṇe 'pi tattva-jñāna-niyamo nā 'sti; Prajāpater upadeṣa-ṣravaṇe 30
'pī 'ndra-Virocanayor madhye Virocanāsyā parāmarṣā-'bhāvena vivekā-
'bhāva-ṣruter ity arthaḥ. ato gurū-'padiṣṭasya mananam api kāryam iti.
dṛṣyate ce 'dānīm apy ekasyāi 'va <tat tvam asy>-upadeṣasya nānā-rūpāir
arthe sambhāvanā: akhaṇḍatvam avāidharmya-lakṣaṇā-'bhedo 'vibhāgaḥ
ce 'ti.

35

ata eva ca parāmarṣo dṛṣyata ity āha:

dṛṣṭas tayor Indrasya. 18.

tac-chabdeno 'cyamānayoḥ parāmarçaḥ. tayor Indra-Virocanayor madhye parāmarça Indrasya drṣṭaḥ ce 'ty arthaḥ.

kṛta-kṛtyatām apī 'ndrasya drṣṭānta-vidhayā pradarçayan samyag-jñānā-'rthinā ca guru-sevā bahu-kālaṁ kartavye 'ty āha:

5 prapṇati-brahmacaryo-'pasarpaṇāni kṛtvā siddhir bahu-kālāt, tadvat. 19.

tadvad Indrasye 'vā 'nyasyā 'pi gurāu prapṇati-vedādhyayana-sevā-'dīn kṛtvāi 'va siddhis tattvā-'rtha-sphūrtir bhavati, nā 'nyathe 'ty arthaḥ. tathā ca çrutiḥ:

10 "yasya deve parā bhaktir yathā deve tathā gurāu, tasyāi 'te kathitā hy arthāḥ prakāçante mahātmana" iti.

na kāla-niyamo, Vāmadeva-vat. 20.

āhika-sādhanaḥ eva bhavati 'ty-ādir jñāno-'daye kāla-niyamo nā 'sti; Vāmadeva-vat; Vāmadevasya janmā-'ntariya-sādhanebhyo garbhe 'pi yathā 15 jñāno-'dayas, tathā 'nyasyā 'pī 'ty arthaḥ. tathā ca çrutiḥ "tad dhāi 'tat paçyann ṛṣir Vāmadevaḥ pratipede <'ham Manur abhavaṁ Sūryaḥ ce> 'ti. tad idam apy etarhi ya evaṁ vedā <'ham brahmā 'smī> 'ti, sa idam sarvaṁ bhavati" 'ty-ādir iti. <aham Manur abhavam> ity-ādikam avāi-dharṁya-lakṣaṇā-'bheda-param sarva-vyāpakatā-'khyā-brahmatā-param vā;

20 "sarvaṁ samāpnoṣi, tato 'si sarva"

ity-ādi-smaraṇāt. <sa idam sarvaṁ bhavati> 'ti tv āupādhika-pariccheda-syā 'tyanto-'cheda-param iti.

<nanu saṁyo-'pāsanāyā api jñāna-hetutva-çravaṇāt tata eva jñānam bhaviṣyati; kim-arthaṁ duṣkara-sūkṣma-yoga-carye?> 'ti. tatrā 'ha:

25 adhyasta-rūpo-'pāsanāt pāramparyeṇa, yajño-'pāsakānām iva. 21.

siddhir ity anuṣajyate. adhyasta-rūpāḥ puruṣāṇām Brahma-Viṣṇu-Harā-'dīnām upāsanāt pāramparyeṇa Brahmā-'di-loka-prāpti-krameṇa sat-tva-çuddhi-dvārā vā jñāna-niṣpattir, na sākṣāt; yathā yājñikānām ity 30 arthaḥ.

Brahmā-'di-loka-paramparayā 'pi jñāna-niṣpattāu nā 'sti niyama ity āha:

itara-lābhe 'py āvṛttiḥ, pañcā-'gni-yogato janma-çruteḥ. 22.

nirguṇā-'tmana itarasyā 'dhyasta-rūpasya Brahma-loka-paryantasya 35 lābhe 'py āvṛttir asti. kutaḥ? deva-yāna-pathena Brahma-lokaṁ gatasyā 'pi dyu-parjanya-dharā-nara-yoṣid-rūpā-'gni-pañcake pañcā-'hutito janma-

çravaṇāc Chāndogya-pañcama-prapāṭhake “asāu vāva loko, Gāutamā, 'gnir” ity-ādine 'ty arthaḥ. yac ca Brahma-lokāḍ anāvṛtti-vākyam, tat tatrāi 'va prāyepo 'tpanna-jñāna-puruṣa-viṣayakam iti.

jñāna-niṣpattir viraktasyāi 've 'ty atra nidarṇanam āha :

viraktasya heya-hānam upādeyo-'pādānam, haṃsa-kṣira-vat. 23. 5

viraktasyāi 'va heyānām prakṛty-ādīnām hānam upādeyasya cā 'tmāna upādānam bhavati; yathā dugdha-jalayor ekībhāvā-'pannayor madhye 'sāra-jala-tyāgena sāra-bhūta-kṣīro-'pādānam haṃsasyāi 'va, na tu kākā-'der ity arthaḥ.

siddha-puruṣa-saṅgūd apy etad ubhayam bhavati 'ty āha :

10

labdhā-'tiçaya-yogād vā, tadvat. 24.

labdho 'tiçayo jñāna-kāṣṭhā yena, tat-saṅgād apy uktam bhavati, haṃsa-vad eve 'ty arthaḥ; yathā 'larkasya Dattātreyā-saṅgama-mātrād eva svayam vivekaḥ prādur-abhūd iti.

rāgi-saṅgo na kārya ity āha :

15

na kāma-cāritvaṃ rāgo-'pahate, çuka-vat. 25.

rāgo-'pahate puruṣe kāmataḥ saṅgo na kartavyaḥ; çuka-vat; yathā çuka-pakṣi prakṛṣṭa-rūpa iti kṛtvā kāma-cāram na karoti rūpa-lolupāir bandhana-bhayāt, tadvad ity arthaḥ.

rāgi-saṅge tu doṣam āha :

20

guṇa-yogād baddhaḥ, çuka-vat. 26.

teṣām saṅge tu guṇa-yogāt tadīya-rāgā-'di-yogād baddhaḥ syāt; çuka-vad eva; yathā çuka-pakṣi vyādhasya guṇāi rajjubhir baddho bhavati, tadvad ity arthaḥ.

athavā guṇitayā guṇa-lolupāir baddho bhavati, çuka-vad ity arthaḥ. 25

atrāi 'vo 'ktaṃ Sāubhariṇā :

“sa me samādhir jala-vāsa-mitra-matsyasya saṅgāt sahasāi 'va naṣṭaḥ; parigrahaḥ saṅga-kṛto mamā 'yam, parigraho-'tthāç ca mahā-vidhita” iti.

vāirāgyasyā 'py upāyam avadhārayati dvābhyām :

na bhogād rāga-çāntir, muni-vat. 27.

30

yathā muneḥ Sāubharer bhogān na rāga-çāntir abhūt, evam anyeṣām api na bhavati 'ty arthaḥ. tad uktam Sāubhariṇāi 'va :

“ā mṛtyuto nāi 'va mano-rathānām anto 'sti; vijñātam idam mayā 'dya. mano-rathā-'sakti-parasya cittam na jāyate vāi paramā-'rtha-saṅgī” 'ti.

api tu

doṣa-darṣanād ubhayoḥ. 28.

ubhayoḥ prakṛti-tat-kāryayoḥ pariṇāmitva-duḥkhātmakatvā'di-doṣa-darṣanād eva rāga-çāntir bhavati, muni-vad eve 'ty arthaḥ. Sāubharer
6 hi saṅga-doṣa-darṣanād eva paçcād vāirāgyaṁ çrūyate :

“duḥkham yad evāi 'ka-çarīra-janma,
çatā-'rdha-saṅkhyāṁ tad idam prasūtam;
parigraheṇa kṣitipā-'tmajānām
sutāir anekāir bahulī-kṛtām tad ”

10 ity-ādine 'ti.

rāgā-'di-doṣo-'pahatasyo 'padeça-graheṇa 'py anadhikāram āha :

na malina-cetasy upadeça-bija-praroḥo, 'ja-vat. 29.

upadeça-rūpaṁ yaj jñāna-vṛkṣasya bijam, tasyā 'ñkuro 'pi rāgā-'di-malina-citte no 'tpadyate; Aja-vat; yathā 'ja-nāmni nṛpe bhāryā-çoka-
15 malina-citte Vasiṣṭheno 'ktasyā 'py upadeça-bijasya nā 'ñkura utpanna
ity arthaḥ.

kim bahunā ?

nā 'bhāsa-mātram api, malina-darpaṇa-vat. 30.

āpāta-jñānam api malina-cetasy upadeçān na jāyate; viṣayā-'ntara-
20 saṁcārā-'dibhiḥ pratibandhāt; yathā malāiḥ pratibandhān malina-darpaṇe
'rtho na pratibimbati, tadvad ity arthaḥ. tad uktaṁ Yājñavalkyena :

“malino hi yathā 'darço rūpā-'lokasya na kṣamaḥ,
tathā vikala-karpaṇa ātma-jñānasya na kṣama ” iti.

yadi vā yathā-kathaṁ-cij jñānam jāyeta, tathā 'py upadeçā-'nurūpaṁ
25 na bhaved ity āha :

na taj-jasyā 'pi tad-rūpatā, pañka-ja-vat. 31.

tasmād upadeçāj jātasyā 'pi jñānasyo 'padeçā-'nurūpatā na bhavati
sāmagryeṇā 'navabodhāt; pañka-ja-vat; yathā bijasyo 'ttamatve 'pi pañka-
doṣād bijā-'nurūpatā pañka-jasya na bhavati, tadvad ity arthaḥ. pañka-
30 sthānīyaṁ çiṣya-cittam.

« nanu Brahma-lokā-'diṣv āiçvaryeṇāi 'va puruṣārtha-siddhyā kim-
artham etāvataḥ prayūṣena mokṣāya jñāna-niṣpādanam ? » tatrā 'ha :

na bhūti-yoge 'pi kṛta-kṛtyato, 'pāsyā-siddhi-vad — upāsyā-sid-
dhi-vat. 32.

25 āiçvaryā-yoge 'pi kṛta-kṛtyatā kṛtā-'rthatā nā 'sti; kṣayā-'tiçaya-duḥ-
khāir anugamāt. upāsyā-siddhi-vat; yatho 'pāsyānām Brahmā-'dīnām sid-

dhi-yoge 'pi na kṛta-kṛtyatā, teṣāṃ api yoga-nidrā-'dāu yogā-'bhyāsa-ṣrava-
ṇāt, tathāi 'va tad-upāsanayā prāpta-tad-aiṣvaryasyā 'pī 'ty arthaḥ. —
upāśya-siddhi-vad iti vīpsā 'dhyāya-samāptāu.

adhyāya-tritayo-'ktasya vivekasyā 'ntar-aṅgakam
ākhyāyikābhiḥ samproktam atrā 'dhyāye samāsataḥ.

5

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣya ākhyāyikā-
'dhyāyaḥ caturthaḥ.



śva-ṣāstra-siddhāntaḥ paryāptaḥ. itaḥ paraṃ śva-ṣāstre pareṣāṃ
pūrva-pakṣān apākartum pañcamā-'dhyāya ārabhyate. tatrā 'dāv «ādi-
sūtre 'tha-ṣabdena yan maṅgalaṃ kṛtaṃ, tad vyartham» ity ākṣepaṃ samā- 10
dhatte :

maṅgalā-'caraṇaṃ ṣiṣṭā-'cārāt phala-darṣanāc chrutitaḥ ce 'ti. 1.

maṅgalā-'caraṇaṃ yat kṛtaṃ, tasyāi 'tāiḥ pramāṇāiḥ kartavyatā-sid-
dhir ity arthaḥ. iti-ṣabdo hetv-antarā-'kāṅkṣā-nirāsā-'rthaḥ.

«“Iṣvarā-'siddher” iti yad uktam, tān no 'papadyate, karma-phala- 15
dātṛtāyā tat-siddher» iti ye pūrva-pakṣiṇas, tān nirākaroti :

ne 'ṣvarā-'dhiṣṭhite phala-niṣpattiḥ, karmaṇā tat-siddheḥ. 2.

Iṣvarā-'dhiṣṭhite kāraṇe karma-phala-rūpa-pariṇāmasya niṣpattiḥ na
yuktā; āvaṣyakena karmaṇāi 'va phala-niṣpatti-sambhavād ity arthaḥ.

Iṣvarasya phala-dātṛtvaṃ na ghaṭate 'pī 'ty āha sūtrāiḥ :

20

svo-'pakārād adhiṣṭhānam, loka-vat. 3.

Iṣvarasyā 'dhiṣṭhātṛtve svo-'pakārā-'rtham eva loka-vad adhiṣṭhānam
syād ity arthaḥ.

«bhavatv Iṣvarasyā 'py upakārah; kā kṣatir?» ity āṣaṅkyā 'ha :

lāukike-'ṣvara-vad itarathā. 4.

25

Iṣvarasyā 'py upakāra-svikāre lāukike-'ṣvara-vad eva so 'pi saṃsāri
syāt; apūrṇa-kāmatayā duḥkhā-'di-prasaṅgād ity arthaḥ.

«tathāi 'va bhavatv» ity āṣaṅkyā 'ha :

pāribhāṣiko vā. 5.

saṃsāra-sattve 'pi ced Iṣvaras, tarhi sargā-'dy-utpanna-puruṣe pari- 30

bhāṣā-mātram asmākam iva bhavatām api syāt; saṁsāritvā-'pratihateccha-
tvayor virodhān nityāi-'çvayā-'nupapatter ity arthaḥ.

İçvarasyā 'dhiṣṭhātrtve bādhakā-'ntaram āha :

na rāgād r̥te tat-siddhiḥ, pratiniyata-kāraṇatvāt. 6.

- 6 kiṁ ca rāgaṁ vinā nā 'dhiṣṭhātrtvaṁ sidhyati; pravṛttāu rāgasya
pratiniyata-kāraṇatvād ity arthaḥ. upakāra iṣṭā-'rtha-siddhī, rāgas tū
'tkaṭe 'eche 'ti na pāunaruktyam.

« nanv evam astu rāgo 'pī 'çvare. » tatrā 'ha :

tad-yoge 'pi na nitya-muktaḥ. 7.

- 10 rāga-yoge 'pi svīkriyamāṇe sa nitya-mukto na syāt; tataḥ ca te
siddhānta-hānir ity arthaḥ. kiṁ ca prakṛtim praty āiçvaryaṁ prakṛti-
pariṇāma-bhūte-'ecchā-'dinā na sambhavati; anyo-'nyā-'çrayāt: iccho-'tpatty-
anantaram prakṛti-pravartanam, prakṛti-pravṛtṭy-anantaram ce 'ecchā-'dir
iti. nitye-'ecchā-'dikaṁ ca prakṛtāu na yuktam; çruti-smṛti-siddha-sāmyā-
15 'vasthā-'nupapatteḥ.

ataḥ prakāra-dvayam avaçiṣyate, tad yathā : āiçvaryaṁ kim pradhāna-
dharma-tvenā 'smad-abhimatānām icchā-'dinām sāksād eva cetana-samban-
dhāt, kiṁ vā 'yas-kānta-maṇi-vat saṁnidhi-sattā-mātreṇa prerakatvād? iti.
tatrā 'dyam pakṣaṁ dūṣayati :

- 20 pradhāna-çakti-yogāc cet, saṅgā-'pattiḥ. 8.

pradhāna-çakter icchā-'deḥ puruṣe yogāt puruṣasyā 'pi dharma-saṅgā-
'pattiḥ; tathā ca "sa yat tatra paçyaty, ananvāgatas tena bhavati; asaṅgo
hy ayam puruṣa" ity-ādi-çruti-virodha ity arthaḥ.

antye tv āha :

- 25 sattā-mātrāc cet, sarvāi-'çvaryaṁ. 9.

ayas-kānta-vat saṁnidhi-sattā-mātreṇa ced āiçvaryaṁ, tarhi sarveṣāṁ
eva tat-tat-sargeṣu bhoktṛṇāṁ puṁsāṁ aviçeṣeṇāi 'çvaryaṁ smad-abhipre-
tam eva siddham; akhila-bhoktṛ-saṁyogād eva pradhānena mahad-ādi-
sarjanād iti. tataḥ cāi <'ka eve 'çvara> iti bhavat-siddhānta-hānir ity
30 arthaḥ.

« syād etat. İçvara-sādhaka-pramāṇa-virodhenāi 'te 'sat-tarkā eva;
anyathāi 'vaṁ-vidhā-'sat-tarka-sahasrāiḥ pradhānam api bādhitum çakyata »
ity ata āha :

pramāṇā-'bhāvān na tat-siddhiḥ. 10.

- 35 tat-siddhir nitye-'çvara-siddhiḥ. İçvare tāvat pratyakṣaṁ nā 'stī 'ty
anumāna-çabdāv eva pramāṇe vaktavye; te ca na sambhavata ity arthaḥ.

asambhavam eva pratipādayati sūtrābhyām :

sambandhā-'bhāvān nā 'numānam. 11.

sambandho vyāptiḥ; abhāvo 'siddhiḥ. tathā ca «mahad-ādikaṃ sakar-
trkāṃ, kāryatvād » ity-ādy-anumāneṣv aprayojakatvena vyūpyatvā-'siddhyā
ne 'çvare 'numānam ity arthaḥ. 5

nā 'pi çabda ity āha :

çrutir api pradhāna-kāryatvasya. 12.

prapañce pradhāna-kāryatvasyāi 'va çrutir asti, na cetana-kāraṇatve,
yathā

“ajām ekāṃ lohita-çukla-kṛṣṇām bahvīḥ prajāḥ sṛjāmānām sarūpāḥ,” 10

“tad dhe 'dam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām vyākriyate”
'ty-ādir ity arthaḥ.

yā ca “tad āikṣata: bahu syām” ity-ādiç cetana-kāraṇatā-çrutiḥ, sā
sargā-'dāv utpannasya mahat-tattvo-'pādhikasya mahā-puruṣasya-janya-
jñāna-parā; kiṃ vā bahu-bhavanā-'nurodhāt pradhāna eva «kūlam pīpati- 15
ṣatī» 'ti-vad gāuṇī; anyathā “sākṣī cetā kevalo nirguṇaḥ ce” 'ty-ādi-çruty-
uktā-'parināmitvasya puruṣe 'nupapatter iti.

ayaṃ ce 'çvara-pratiṣedha āiçvare vāirāgyā-'rtham içvara-jñānaṃ
vinā 'pi mokṣa-pratipādanā-'rtham ca prāudhi-vāda-mātram iti prāg eva
vyākhyātam. anyathā jīva-vyāvṛttasye 'çvara-nityatvā-'der gāuṇatva-kal- 20
panā-gāuravam. āupādhikānām nitya-jñāne-'ecchā-'dīnām mahad-ādi-pari-
nāmānām cā 'ṅgikāreṇa kāuṣasthyā-'dy-upapatter ity-ādikam Brahma-
mīmāṃsāyām draṣṭavyam iti.

«nā 'vidyāto bandha» iti yat siddhāntitam prathama-pāde, tatra para-
matam vistarataḥ pragaṭṭakena dūṣayati: 25

nā 'vidyā-çakti-yogo niḥsaṅgasya. 13.

pare prāhuḥ: «pradhānaṃ nā 'sti, kiṃ tu jñāna-nāçyā-'nādy-avidyā-
'khyā çaktiç cetane tiṣṭhati. tata eva cetanasya bandhas, tan-nāçe ca
mokṣa» iti. tatre 'dam ucyate: niḥsaṅgatayā cetanasyā 'vidyā-çakti-
yogaḥ sākṣān na sambhavatī 'ti. avidyā hy atasmiṃs tad-ākāratā, sa ca 30
vikāra-viçeṣo vikāra-hetu-saṃyoga-rūpaṃ saṅgaṃ vinā na sambhavatī 'ty
arthaḥ.

«nanv avidyā-vaçād evā 'vidyā-yogo vaktavyaḥ; tathā cā 'pāramār-
thikatvān na tayā saṅga» iti. tatrā 'ha:

tad-yoge tat-siddhāv anyo-'nyā-'çrayatvam. 14.

avidyā-yogād avidyā-siddhāu cā 'nyo-'nyā-'çrayatvam ātmā-'çrayatvam
anavasthā ve 'ti çeṣaḥ. 35

«syād etat. <prakṛti-kārya-vāicitryāc chruty-ādeḥ ca dharmā-'di-siddhir> iti yad uktam, tad ayuktam; triguṇā-'tmaka-prakṛtes tat-kāryāṇām ca bhavatām ṣṛutyai 'va bādhat "sākṣī cetā kevalo nirguṇaḥ ca," "athā 'ta ādeḥ: ne 'ti ne 'ti,"

- 6 "aṣṭadham asparṣam arūpam avyayaṁ
tathā 'rasam nityam agandhavaś ca yad "

ity-ādinā, "na nirodho na co 'tpattih," "vācā-'rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam " ity-ādinā ce » 'ti. tad etat pariharati :

guṇā-'dīnām ca nā 'tyanta-bādhaḥ. 26.

- 10 guṇānām sattvā-'dīnām tad-dharmāṇām ca sukhā-'dīnām tat-kāryāṇām
api mahad-ādīnām svarūpato nā 'sti bādhaḥ, kiṁ tu saṁsargata eva cetane
bādho, 'yasy āuṣṇya-bādha-vat. tathā kālata evā 'vasthā-'dibhir bādho
guṇā-'dy-akhila-pariṇāmina ity arthaḥ.

- «kutaḥ punaḥ svarūpata eva bādho na bhavati, svapna-manorathā-'di-
15 padārtha-vad? » ity ākāṅkṣāyām āha :

pañcā-'vayava-yogāt sukha-samvittih. 27.

atra viṣṇya pakṣi-karāṇāya vivāda-viṣayai-'kadeśasya sukha-mātrasya
grahaṇam sarva-viṣayo-'palakṣakam. — sukhā-'di-samvittir iti pāṭhas tu
samīcīnaḥ.

- 20 pañcā 'vayavāḥ ca nyāyasya pratiṣṭhā-hetū-'dāharaṇo-'panaya-nigama-
nāni; teṣāṁ yogān melanūt sukhā-'dy-akhila-padārtha-siddhir ity arthaḥ.
prayogaḥ cā 'yam: sukham sat; artha-kriyā-kāritvāt; yad-yad artha-kriyā-
kāri, tat-tat sad, yathā cetanāḥ; pulakā-'di-rūpā-'rtha-kriyā-kāri ca su-
kham; tasmāt sad iti.

- 25 cetanānām cā 'vikāritve 'pi viṣaya-prakāṣa evā 'rtha-kriye 'ti. — nāsti-
kam prati ca vyatireky anumānam kartavyam, tatra ca ṣaṣṭha-ṣṛṅgā-'dir
dṛṣṭānta iti.

«pratyakṣā-'tiriktam pramāṇam eva na bhavati, vyāpyatvā-'dy-asid-
dher » iti cārvākaḥ punaḥ ṣaṅkate :

na sakṛd-grahaṇāt sambandha-siddhiḥ. 28.

sakṛt-sahacāra-grahaṇāt sambandho vyāptir na sidhyati, bhūyastvam
cā 'nanugatam. ato vyāpti-grahā-'sambhavan nā 'numānenā 'rtha-siddhir
ity arthaḥ.

samādhatte :

niyata-dharma-sāhityam ubhayor ekatarasya vā vyāptih. 29.

dharma-sāhityam dharmatāyām sāhityam, sahacāra iti yāvat. tathā

co 'bhayoḥ sādhyā-sāadhanayor ekatarasya sādhanā-mātrasya vā niyato 'vyabhicarito yaḥ saḥacāraḥ, sa vyāptir ity arthaḥ. ubhayor iti sama-vyāpti-pakṣe proktam. niyamaḥ cā 'nukūla-tarkeṇa grāhya iti na vyāpti-grahā-'sambhava iti bhāvaḥ.

vyāptir vakṣyamāṇa-çakty-ādi-rūpaṃ padārthā-'ntaraṃ na bhavati 'ty 5
āha :

na tattvā-'ntaraṃ, vastu-kalpanā-prasakteḥ. 30.

niyata-dharma-sāhityā-'tiriktā vyāptir na bhavati ; vyāptitvā-'çrayasya vastuno 'pi kalpanā-prasaṅgāt. asmābhis tu siddha-vastuna eva vyāpti-tva-mātraṃ klptam ity arthaḥ. 10

para-matam āha :

nija-çakty-udbhavam ity ācāryāḥ. 31.

apare tv ācāryā « vyāpyasya sva-çakti-janyaṃ çakti-viçeṣa-rūpaṃ tattvā-'ntaraṃ eva vyāptir » ity āhuḥ. nija-çakti-mātraṃ tu yāvad-dravya-sthāyitayā na vyāptiḥ ; deçā-'ntara-gatasya dhūmasya vahny-avyāpyatvāt. 15
deçā-'ntara-gamanena ca sā çaktir nāçyata iti no 'kta-lakṣaṇe 'tivyāptiḥ. sva-mate tū 'tpatti-kālā-'vacchiñnatvena dhūmo viçeṣaṇīya iti bhāvaḥ.

ādheya-çakti-yoga iti Pañçaçikhaḥ. 32.

buddhy-ādiṣu prakṛty-ādi-vyāpyatā-vyavahārād ādhāratā-çaktir vyāpa-katā, 'dheyatā-çaktimattvaṃ ca vyāpyatvaṃ iti Pañçaçikha ity arthaḥ. 20

« nanv ādheya-çaktiḥ kim-arthaṃ kalpyate ? vyāpyasya vastunaḥ sva-rūpa-çaktir eva vyāptir astu. » tatrā 'ha :

na svarūpa-çaktir niyamāḥ, punar-vāda-prasakteḥ. 33.

svarūpa-çaktis tu niyamo vyāptir na bhavati, pāunaruktya-prasaṅgāt ; « ghaṭaḥ kalaça » iti-vad « buddhir vyāpye » 'ty atrā 'py arthā-'bhedene 'ty 25
arthaḥ.— svarūpaṃ iti vaktavye çakti-pado-'pādānaṃ vyāpter vyāpya-dharmato-'papādanāya.

pāunaruktyaṃ svayam eva vivṛṇoti :

viçeṣaṇā-'narthakya-prasakteḥ. 34.

pūrva-sūtra eva vyākhyāta-prāyam idam. 30

dūṣaṇā-'ntaraṃ āha :

pallavā-'diṣv anupapatteḥ ca. 35.

pallavā-'diṣu vrkṣā-'di-vyāpyatā 'sti ; svarūpa-çakti-mātraṃ tu tasya lakṣaṇaṃ na sambhavati ; chinna-pallave 'pi svarūpa-çakter anapāyena

tadānīm api vyāpyatā-'patter ity arthaḥ. ādheya-çaktis tu ccheda-kāle vinaṣṭe 'ti na tadānīm vyāptir iti bhāvaḥ.

«nanu kim Pañcaçikheṇa nija-çakty-udbhavo vyāptir eva 'no 'cyate? tarhi dhūmasya vahny-ādheyatvā-'bhāvād vahny-avyāpyatā-'pattir» iti.
5 tatrā 'ha:

ādheya-çakti-siddhāu nija-çakti-yogaḥ, samāna-nyāyāt. 36.

ādheya-çakter vyāptitva-siddhāu nija-çakty-udbhavo 'pi vyāptitvena siddha eva; samāna-nyāyād, yukti-sāmyād ity arthaḥ. ananugamas tu nānā-'rtha-çabda-van na doṣāya. — evaṃ sva-mate 'pi nānāvidha-sahacārā
10 eva vyāptayo bodhyāḥ. na cāi «'vam apy anumiti-hetutve vyāptinām ananugamaḥ syād» iti vācyam; tṛṇā-'raṇi-many-ādi-vat kārya-gata-vāijātyā-'dy-upapatter iti.

«pañcā-'vayava-yogād guṇā-'di-siddhir» iti yad uktam, tad-upapāda-nāya vyāpti-nirvacanena 'numāna-prāmāṇye bādhakam apūstam. idānīm
15 pañcā-'vayava-rūpa-çabdasya jñāna-janakatvo-'papattaye çabda-çakty-ādi-nirvacanena tad-anupapatti-rūpaṃ çabda-prāmāṇye pareṣām bādhakam apāsyate:

vācya-vācaka-bhāvaḥ sambandhaḥ çabdā-'rthayoḥ. 37.

arthe vācyatā-'khyā çaktiḥ, çabde vācakatā-'khyā çaktir asti. sūi 'va
20 tayoh sambandho, 'nuyogitā-vat. taj-jñānāc chabdenā 'rtho-'pasthitir ity arthaḥ.

çakti-grāhakāṇy āha:

tribhiḥ sambandha-siddhiḥ. 38.

āpto-'padeṣo vṛddha-vyavahāraḥ prasiddha-pada-sāmānādhikaraṇyam
25 ity etāis tribhir ukta-sambandho grhyata ity arthaḥ.

na kārye niyama, ubhayathā darçanāt. 39.

sa ca çakti-grahaḥ kārya eva bhavatī 'ti niyamo nā 'sti; loke kārya-vad akārye 'pi vṛddha-vyavahārā-'di-darçanād ity arthaḥ. yathā hi «gūṃ ānaye» 'ty-ādi-kārya-para-vākyād vṛddhasya gavā-'nayanā-'di-vyavahāro
30 drçyata, evaṃ eva «putras te jāta» ity-ādi-siddha-para-vākyād api pulakā-'di-vyavahāro drçyata iti. siddhā-'rtha-çabda-prāmāṇya-siddhāu ca viveke vedānta-prāmāṇyam siddham ity āçayaḥ.

«nanu bhavatu loke siddhe çakti-grahaḥ; artha-pratyayā-'di-darçanāt. vede tu katham bhaviṣyati; akārya-bodhana-vāiyarthya?» iti. tatrā 'ha:
35 loke vyutpannasya vedā-'rtha-pratitiḥ. 40.

loke çabda-çakti-vyutpannasya puruṣasya tad-anusāreṇāi 'va vedā-'rtha-

pratītiḥ; na hi loke caktir bhinnā, vede ca bhinnā; <ya eva lāukikās, ta eva vāidikā> iti nyūyāt. ato loke siddhā-rtha-paratva-siddhāu vede 'pi tat sidhyatī 'ty arthaḥ. siddha-viveka-pratipādanasya cū 'vidyā-nivṛtti-dvārā mokṣaḥ phalam; yathā loke <putras te jāta> ity-ādi-pratipādanasya harṣā-dīḥ phalam iti na tad-vāiyarthyam.

5

atra cañkate:

na tribhir, apāuruṣeyatvād vedasya, tad-arthasyā 'tīndriyatvāt.
41.

«nanu tribhir āpto-'padeṣā-'dibhir veda-ṣabde na cakti-grahaḥ sambhavati; vedasyā 'pāuruṣeyatvena tad-artheṣv āpto-'padeṣā-'bhāvāt; tathā 10 vedā-rthasyā 'tīndriyatayā tatra vṛddha-vyavahārasya prasiddha-pada-sāmānādhikaranyasya ca grahītum aṣakyatvād ity arthaḥ.

tatrā 'tīndriyā-rthatvam ādāu nirākaroti:

na, yajñā-'deḥ svarūpato dharmatvaṁ, vāiṣṭyāt. 42.

yad uktaṁ, tan na, yato devato-'ddeṣyaka-dravya-tyāgā-'di-rūpasya 15 yajñā-dānā-'deḥ svarūpato eva dharmatvaṁ, veda-vihitatvaṁ, vāiṣṭyāt, prakṛṣṭa-phalakatvāt. yajñā-'dikāṁ ce 'echā-'di-rūpatvān nā 'tīndriyam, na tu yajñā-'di-viṣayakā-'pūrvasya dharmatvaṁ, yena veda-vihitasyā 'tīndriyatā syād ity arthaḥ. «nanu tathā 'pi devatā-'dy-atīndriyā-rtha-ghaṭitatvam astī» 'ti cen, na; atīndriyeṣv api padārthatā-'vacchedakena 20 sāmānya-rūpeṇa pratīter vakṣyamāṇatvād iti.

yac co 'ktam <apāuruṣeyatvenā 'pto-'padeṣā-'bhāva> iti, tad api nirākaroti:

nija-caktir vyutpattyā vyavacchidyate. 43.

apāuruṣeyatve 'pi vedānām svābhāvikī yā 'rtheṣu caktir asti, sāi 'vā 25 'ptāir vṛddha-paramparābhir vyutpattyā <'sya ṣabdasyā 'yam artha> ity evaṁ-rūpayā vyavacchidyate, ṣiṣyebhyo 'rthā-'ntarād vyāvartyo 'padiṣyate; na tv ādhunika-ṣabda-vat svayaṁ saṁketyate, yena pāuruṣeyatvā-'pekṣā syād ity arthaḥ.

«nanu tathā 'py atīndriya-devatā-phalā-'diṣu katham cakti-graho 30 vāidika-padānām syāt?» tatrā 'ha:

yogyā-'yogyeṣu pratīti-janakatvāt tat-siddhiḥ. 44.

pratyakṣā-'pratyakṣeṣu padārtheṣu sāmānya-dharma-puraskāreṇa tat-siddhiḥ cakti-graho bhavati; sādharanyena padānām pratīti-janakatvasyā 'nubhava-siddhatvāt. viṣeṣas tu: atīndriyo 'pūrva eva vākya-'rtho, na ca 35 tasya grahaṇam prāg apekṣyata ity arthaḥ.

ṣabda-prāmāṇya-prasaṅgenāi 'va ṣabda-gataṃ viṣeṣaṃ avadhārayati:
na nityatvaṃ vedānāṃ, kāryatva-ṣruteḥ. 45.

“sa tapo 'tapyata; tasmāt tapas tepānāt trayo vedā ajāyante” 'ty-
ādi-ṣruter vedānāṃ na nityatvam ity arthaḥ. veda-nityatā-vākyāni ca
5 sajātīyā-'nupūrvī-pravāhā-'nuccheda-parāṇi.

«tarhi kim pāuruṣeyā vedāḥ?» ne 'ty āha:

na pāuruṣeyatvaṃ, tat-kartuḥ puruṣasyā 'bhāvāt. 46.

īṣvara-pratiṣedhād iti ṣeṣaḥ. sugamam.

«aparaḥ kartā bhavatu» ity ākāṅkṣāyām āha:

10 muktā-'muktayor ayogyatvāt. 47.

jīvan-mukta-dhurīṇo Viṣṇur viṣuddha-sattvatayā niratiṣaya-sarva-jñō
'pi vīta-rāgatvāt sahasra-ṣākha-veda-nirmāṇā-'yogyaḥ. amuktas tv asarva-
jñātvād evā 'yogya ity arthaḥ. na cā «'sāṃkhya-prāṇi-pālanā-'di-vyāpāra-
vad evā 'sāṃkhya-veda-nirmāṇam apy upapadyatām» iti vācyaṃ; svayaṃ
15 sphurad-vedebhyo 'rtham pratītyāi 'va pālanā-'diṣu pravṛtteḥ.

«nanv evaṃ apāuruṣeyatvān nityatvam evā 'gatam?» tatrā 'ha:

nā 'pāuruṣeyatvān nityatvam aṅkurā-'di-vat. 48.

spāṣṭam.

«nanv aṅkurā-'diṣv api kāryatvena ghaṭā-'di-vat pāuruṣeyatvam anu-
20 meyam?» tatrā 'ha:

teṣāṃ api tad-yoge dṛṣṭa-bādhā-'di-prasaktiḥ. 49.

«yat pāuruṣeyaṃ, tac charīra-janyaṃ» iti vyūptir loke dṛṣṭā. tasyā
bādhā-'dir evaṃ sati syād ity arthaḥ.

«nanv ādi-puruṣo-'ccaritatvād vedā api pāuruṣeyā eve?» 'ty ata āha:

25 yasminn adṛṣṭe 'pi kṛta-buddhir upajāyate, tat pāuruṣeyam. 50.

dṛṣṭa ivā 'dṛṣṭe 'pi yasmin vastuni kṛta-buddhir buddhi-pūrvakatva-
buddhir jāyate, tad eva pāuruṣeyam iti vyavahriyata ity arthaḥ. etad
uktam bhavati: na puruṣo-'ccaritatā-mātreṇa pāuruṣeyatvaṃ, ṣvāsa-pra-
ṣvāsayoḥ susupti-kālīnayoḥ pāuruṣeyatva-vyavahārā-'bhāvāt, kim tu bud-
30 dhi-pūrvakatvena. vedās tu niḥṣvāsa-vad evā 'dṛṣṭa-vaṣād a-buddhi-pū-
vakā eva Svayambhuvāḥ sakāṣāt svayam bhavanti. ato na te pāuruṣeyāḥ.
tathā ca ṣrutis “tasyāi 'tasya mahato bhūtasya niḥṣvasitam etad yad
Rgveda” ity-ādir iti.

«nanv evaṃ yathārtha-vākyā-'rtha-jñānā-'pūrvakatvāc chuka-vākya-
35 sye 'va vedānāṃ api prāmāṇyaṃ na syāt?» tatrā 'ha:

nija-çakty-abhivyakteḥ svataḥ prāmāṇyam. 51.

vedānām nijā svābhāvikī yā yathārtha-jñāna-janana-çaktis, tasyā mantrā-yurvedā-dāv abhivyakter upalambhād akhila-vedānām eva svata eva prāmāṇyam sidhyati, na vakṛ-yathārtha-jñāna-mūlakatvā-dine 'ty arthaḥ. tathā ca Nyāya-sūtram: "mantrā-yurveda-prāmāṇya-vac ca tat-prāmāṇyam" iti. 6

"guṇā-dīnām ca nā 'tyanta-bādha" iti pratiññāyām nyāyena <sukhā-di-siddher> ity eko hetur upanyastaḥ prapañcitaḥ ca. sāmpratam tasyām eva hetv-antaram āha:

nā 'sataḥ khyānam nṛ-çṛṅga-vat. 52.

10

āstām tāvat pañcā-vayavena sukhā-di-siddhiḥ; jñāna-mātrād api tat-siddhiḥ. atyantā-sattve sukhā-dīnām jñānam eva no 'papadyate; nara-çṛṅgā-dīnām abhānād ity arthaḥ. tathā ca Brahma-sūtram: "nā 'bhāva upalabdher" iti. çuktirajata-svapna-manorathā-dāu ca manaḥ-pariṇāma-rūpa evā 'rthaḥ pratiyate, nā 'tyantā-sann iti vakṣyati. 15

«nanv evam guṇā-dir atyantam sann eva bhavatu, tathā ca "nā 'tyanta-bādha" ity atyanta-pada-vāiyarthyam» iti. tatrā 'ha:

na sato, bādha-darçanāt. 53.

atyanta-sato 'pi guṇā-der bhānam na yuktam; vināçā-di-kāle bādha-darçanāt; cāitanye bhāsamānasya jagataḥ cāitanya eva bādha-darçanāc ca; 20 "athā 'ta ādeḥ: ne 'ti ne 'ti," "ne 'ha nānā 'sti kimcana," "yatra devā na devā, mātā na mātē" 'ty-ādi-çrutibhir nyāyāiç ce 'ty arthaḥ.

«nanv evam api sad-asadbhyām bhinnam eva jagad bhavatu; tathā 'py atyanta-bādha-pratişedhā-nupapattir» iti. tatrā 'ha:

nā 'nirvacanīyasya, tad-abhāvāt. 54.

25

sattvenā 'sattvena cā 'nirvacanīyasyā 'pi bhānam na ghaṭate; tad-abhāvāt, sad-asad-bhinna-vastv-aprasiddher ity arthaḥ. dṛṣṭā-nusāreṇāi 'va kalpanāyā āucityād iti bhāvaḥ. yā tu

"nā 'sad-rūpā na sad-rūpā māyā, nāi 'vo 'bhayā-tmikā,
sad-asadbhyām anirvācyā mithyā-bhūtā sanātānī"

30

'ti smrtis, tasyā ayam arthaḥ: māyā prakṛtiḥ sakāryā sūtra-traya-nirasta-prakāra-traya-rūpā na bhavati; kiñ tu sad-asadbhyām anirvācyā, 'nir-dhāryā, <sad eve> 'ty <asad eve> 'ti vā nirdhārya vaktum açakyā; yato mithyā-bhūtā prati-kṣaṇam anyathātvañ gacchati. atha ca sanātānī, svarūpato nityā, sad-asad-rūpe 'ti yāvad iti. evam eva pradhānasya sakārya- 35
sya niḥsattā-sattvañ Yoga-bhāṣye proktam iti.

« nauv evaṃ kim anyathā-khyātir eve 'ṣṭā? » ne 'ty āha :

nā 'nyathā-khyātiḥ, sva-vaco-vyāghātāt. 55.

« anyad vastv anya-rūpeṇa bhāsate, na punar asato bhānam » ity api na yuktam ; sva-vaco-vyāghātāt, « asan na bhāsate satnikarṣā-dy-abhāvād »
 5 iti sva-siddhānta-vyāghātāt ; asataḥ sambandhasya bhānā-bhyupagamād ity arthaḥ. yadi ca « sambandho 'py anyatra sann eva bhāsata » ity ucyate, tathā 'pi viṣeṣya-viṣeṣaṇā-nuyogika-pratīyogikatvayor grahe 'sat-khyātiḥ ; tad-agrahe ca ṣukti-rajatatva-samavāyānām viṣṇukhalānām eva bhānā-
 'pattyā 'smad-abhiprete vivekā-graha eva paryavasānam ity anyathā-
 10 khyāti-vaco-vyāghāta eva ; viṣiṣṭa-bhramasyāi 'vā 'nyathā-khyāti-ṣabdā-rthatvād iti. api ca jñānasyā 'rtha-vyabhicāritve « jñānenā 'rtha-siddhir » iti sva-vaco vyāhanyeta. tad uktam :

“ jñānasya vyabhicāritve viṣvāsaḥ kim-nibandhana? ” iti.

etad-upapatty-arthaṃ kalpanā-sahasre tu gāuraveṇa lāghavād asaṃ-
 15 sargā-graha evo 'bhaya-siddho vyavahāra-hetutayā kalpayitum yukta iti. kim ca jñānatvā-viṣeṣeṇa jñānāyor bādhya-bādhaka-bhāve niyāmakā-dy-abhāvaḥ ce 'ti dik.

“ nā 'tyanta-bādha ” iti pūrvo-ktam vivṛṇvānaḥ sva-siddhāntam upa-
 samharati :

20 sad-asat-khyātir bādha-bādhāt. 56.

sad-asat-khyātir eva sarveṣāṃ guṇā-dīnām kutaḥ? bādha-bādhāt. tatra svarūpeṇā 'bādhaḥ sarva-vastūnām, nityatvāt ; saṃsargatas tu bādhaḥ sarva-vastūnām cāitanye 'sti, yathā ṣukty-ādāu buddhi-stha-rajatā-deḥ, sphatikā-diṣu vā lāuhityā-des, tadvat. tathā 'vasthābhir api bādho 'khila-
 25 pariṇāminām kālā-diṣv ity arthaḥ. bādhaḥ ca pratipanna-dharmiṇi niṣe-dha-buddhi-viṣayatvam ; asattvam tv abhāvaḥ, so 'py adhikarāṇa-svarūpa iti.

na ca « sad-asattvayor virodha » iti vācyaḥ ; prakāra-bhedenā 'virodhāt. yathā hi lāuhityam bimba-rūpeṇa sat sphatika-gata-pratibimba-rūpeṇa cā
 30 'sad iti drṣṭam, yathā vā rajatam vaṇig-vīthi-stha-rūpeṇa sac ṣukty-adhyasta-rūpeṇa cā 'sat, tathāi 'va sarvaṃ jagat svarūpataḥ sac cāitanyā-'dāv adhyasta-rūpeṇa cā 'sad iti. tad uktam :

“ arthe hy avidyamāne 'pi saṃsṛtir na nivartate
 dhyāyato viṣayān asya, svapne 'narthā-gamo yathe ” 'ti.

35 evam evā 'vasthā-bhedenā 'pi sad-asattvam aviruddham. yathā hi vṛkṣā-diḥ prarūḍhā-dy-avasthābhiḥ sann apy aṅkurā-dy-avasthābhir asan bhavati, tathāi 'va prakṛty-ādikaṃ sad-asad-ātmakam iti. tad uktam :

“nityadā hy aṅga bhūtāni bhavanti na bhavanti ca
kālenā 'lakṣya-vegena sūkṣmatvāt tan na dṛṣyata” iti.

etat sūtro-'ktaṃ ca prapañcasya sad-asattvaṃ smaryate :

“avyaktaṃ kāraṇaṃ yat, tan nityaṃ sad-asad-ātmakam,
pradhānam prakṛtiḥ ce 'ti yad āhus tattva-cintakā” iti.

5

etac cā 'smābhir Brahma-mīmāṃsā-bhāṣye Yogavārttike ca prapañ-
citam iti dik.

ayaṃ vicāraḥ paryāptaḥ ; idānīm ṣabda-vicāraḥ prasaṅgā-'gata āgan-
tukatayā 'nte prastūyate :

pratīty-apratītibhyāṃ na sphoṭā-'tmakaḥ ṣabdaḥ. 57.

10

pratyeka-varṇebhyo 'tiriktaṃ <kalaṣa> ity-ādi-rūpam akhaṇḍam eka-
padaṃ sphoṭa iti yogāir abhyupagamyate, kambu-grīvā-'dy-avayavebhyo
'tirikto ghaṭā-'dy-avayavī 'va; <eko ghaṭa> iti-vad <ekam padam> ity anu-
bhavāt; varṇānāṃ āḥu-vinācīṭayā melanā-'rtha-pratyāyakatvā-'sambhavāc
ca. sa ca ṣabda-viṣeṣaḥ padā-'khyo 'rtha-sphuṭi-karaṇāt sphoṭa ity ucyate. 15
sa ṣabdo 'prāmāṇikaḥ. kutaḥ? pratīty-apratītibhyāṃ; sa ṣabdaḥ kim
pratīyate na vā? ādye yena varṇa-samudāyenā 'nupūrvī-viṣeṣa-viṣiṣṭena
so 'bhivyajyate, tasyāi 'vā 'rtha-pratyāyakatvam astu; kim antar-gaḍunā
tena? antye tv ajñāta-sphoṭasya nā 'sty artha-pratyāyana-çaktir iti vyar-
thā sphoṭa-kalpane 'ty arthaḥ. — yathā-kathaṃ-cid ekatā-pratyayasyā 'rtha- 20
sādhakatve ca vanā-'der api pratyeka-vṛkṣā-'dibhyo 'tīrēkā-'patteḥ; <ekam
vanam> ity-ādy-anubhava-sāmyād iti.

pūrvaṃ vedānāṃ nityatvam pratiśiddham; idānīm varṇa-nityatvam
api pratiśedhati:

na ṣabda-nityatvaṃ, kāryatā-pratīteḥ. 58.

25

<sa evā 'yaṃ ga-kāra> ity-ādi-pratyabhijñā-balād varṇa-nityatvaṃ
na yuktaṃ; <utpanno ga-kāra> ity-ādi-pratyayenā 'nityatva-siddher ity
arthaḥ. pratyabhijñā ca taj-jātīyatā-viśayiṇī; anyathā ghaṭā-'der api
pratyabhijñayā nityatā-'patter iti.

ṣaṅkate:

30

pūrva-siddha-sattvasyā 'bhivyaktir, dīpene 'va ghaṭasya. 59.

«nanu pūrva-siddha-sattākasyāi 'va ṣabdasya dhvany-ādibhir yā 'bhi-
vyaktis, tan-mātram utpatti-pratīter viśayaḥ.» abhivyaktāu dṛṣṭānto
<dīpene 'va ghaṭasye> 'ti.

pariharati:

35

sat-kārya-siddhāntaḥ cet, siddha-sādhanaṃ. 60.

abhivyaktir yady atigatā'vasthā-tyāgena vartamānā'vasthā-lābha ity ucyate, tadā sat-kārya-siddhāntaḥ. tādṛṇa-nityatvaṃ ca sarva-kūryāṇāṃ eve 'ti siddha-sūdhanaṃ ity arthaḥ.

- yadi ca vartamānatayā sata eva jñāna-mātra-rūpiṇy abhivyaktir ucyate,
5 tadā ghaṭā'dīnāṃ api nityatā'pattih; ṣabdeṣv iva ghaṭā'diṣv api kāraṇa-vyāpāreṇa jñānasyāi 'vo 'tpatti-pratīti-viśayatvāu'cityād iti bhāvaḥ.

ātmā'dvāite pūrvā'nuktaṃ api bādhakam upanyasanīyam ity etad-arthaṃ ātmā'dvāita-nirāsaḥ punar ārabhyate:

nā 'dvāitam ātmano, liṅgāt tad-bheda-pratīteḥ. 61.

- 10 yady apy ātmanāṃ anyo'nyam bheda-vākya-vad abheda-vākyaṇy api santi, tathā 'pi nā 'dvāitaṃ, nā 'tyantaṃ abhedaḥ; ajā'di-vākya-sthāih prakṛti-tyāgā'tyāgā'di-liṅgāir bhedasyāi 'va siddher ity arthaḥ. na hy atyantā'bhedo tāni liṅgāny upapadyante; āupādhika-bhedena tādṛṇa-vākya-'papatter asambhavaśyo 'ktatvāt. abheda-vākyaṇi tu sāmyā'di-ṣṛuty-eka-
15 vākyaṭayā 'vāidharma'yā'di-lakṣaṇā'bhedā-paratayo 'papadyante; abhimānā'di-nivṛtṭy-anyaṭhā'nupapattyā 'pi tat-paratvā'vadhāraṇāc ce 'ti.

ātmanāṃ abhede liṅgaṃ bādhakam uktam. "ātmāi 've 'dam sarvaṃ," "brahmāi 've 'dam sarvaṃ" iti ṣṛutyā 'tmano 'nātmabhir advāite tu pratyakṣam api bādhakam asti 'ty āha:

- 20 **nānā'tmanā 'pi, pratyakṣa-bādhāt. 62.**

anātmanā 'pi bhogyā-prapañcenā 'tmano nā 'dvāitam; pratyakṣeṇā 'pi bādhāt. ātmanaḥ sarva-bhogyā'bhedo ghaṭa-paṭayor apy abhedaḥ syāt; ghaṭā'deḥ paṭā'dy-abhinnā'tmā'bhedāt. sa ca bheda-grāhaka-pratyakṣa-bādhita ity arthaḥ.

- 25 ṣiṣya-buddhi-vāiṣṭhādyāya prāptam apy arthaṃ viṣadayati:

no 'bhābhyāṃ, tenāi 'va. 63.

ubhābhyāṃ samuccitābhyāṃ apy ātmā'nātmabhyāṃ nā 'tyantā'bhedāḥ; tenāi 'va hetu-dvayene 'ty arthaḥ.

- «nanv evam "ātmāi 've 'dam" ity-ādi-ṣṛutīnāṃ kā gatir?» iti.
30 tatrā 'ha:

anya-paratvam avivekānāṃ tatra. 64.

- avivekānāṃ aviveki-puruṣāṇ prati tatrā 'dvāite 'nya-paratvam upā-sānā'rthakā'nuvāda ity arthaḥ. loke hi ṣarīra-ṣarīriṇor bhogyā-bhoktroḥ cā 'vivekenā 'bhedo vyavahariyate <'haṃ gāuro, < mamā 'tmā Bhadrāsena >
35 ity-ādiḥ. atas tam eva vyavahāram anūdyā tām eva prati tatho 'pāsanāṃ ṣṛutir vidadhāti sattva-ṣuddhy-ādy-arthaṃ iti. ata eva paramā'rtha-daṣāyāṃ upāśyānāṃ ātmatvam pratiṣedhati ṣṛutiḥ:

“yan manasā na manute, yenā 'hur mano matam,
tad eva brahma tvaṃ viddhi, ne 'daṃ, yad idam upāsata”

ity-ādine 'ti.

advāita-vādināṃ jagad-upādāna-kāraṇam api na sambhavatī 'ty āha :

nā 'tmā nā 'vidyā no 'bhayaṃ jagad-upādāna-kāraṇam, niḥ- 5
saṅgatvāt. 65.

kevala ātmā ātmā-çritā vā 'vidyā samuccitaṃ vā kapāla-dvaya-vad
ubhayaṃ na jagad-upādānaṃ sambhavati; ātmano 'saṅgatvāt. saṅgā-
'khyo hi yaḥ saṃyoga-viṣeṣas, tenāi 'va dravyāṇāṃ vikāro bhavati. ato
'saṅgatvāt kevalasyā 'tmano 'dvitīyasya no 'pādānatvaṃ nā 'vidyā-dvārā 10
'pi sambhavati; asaṅgatvenā 'vidyā-yogasya prāg eva nirastatvāt; avidyāyā
adravyatvena dravyo-'pādānatvā-'yogā ca; dravyatve tayāi 'va dvāita-
prasaṅgā ca. kiṃ cā 'vidyāyā upādānatvaṃ kvā 'py adrṣtam; çukti-
rajatā-'di-sthale hy avidyā nimittam iṣyate, mana evo 'pādānam; tad-
dhetoḥ saṃskārasya mano-dharmatvād iti. pratyeko-'pādānatva-vad evo 15
'bhayo-'pādānatvam apy asaṅgatvād evā 'sambhavī 'ty arthaḥ. Brahma-
mīmāṃsāyāṃ tv avidyā 'dravya-rūpā puruṣā-çritā gagane vāyu-vad iṣyate,
tādṛçā-'vidyā-dvārā ca brahmaṇo 'dhiṣṭhāna-kāraṇatvam eva. tac cā
'smābhir apy anumanyate; asmad-ukta-prakṛter eva tāir avidyātvena
paribhāṣaṇāt; ātmā-'rthatayā prapañcasyā 'tmany evā 'dhiṣṭhāne prakṛty- 20
upādānatva-svikāra-sāmyā ca. viṣeṣas tv ayam eva, yat tāiḥ saṃkalpa-
pūrvikā prakṛter api pravṛttir iṣyate, 'smābhis tu ne 'ti. tāiç co 'ktam
avibhāgenā 'dvāitam asmākam apī 'ṣtam eva. “sad eva, sāumye, 'daṃ
agra āsīd, ekam evā 'dvitīyam” ity-ādi-çrutyā 'pi cā 'vibhāga-rūpam evā
'dvāitam pratipādyate; “na tu tad dvitīyam asti, tato 'nyad vibhaktam, 25
yat paçyed” iti çruty-antarāt. tathā co 'ktam :

“āsīj jñānam atho artha ekam evā 'vikalpitaṃ;

tayor ekataro hy arthaḥ prakṛtiç co 'bhayā-'tmikā,

jñānam tv anyatamo bhāvaḥ, puruṣaḥ so 'bhidhīyata” iti.

avikalpitaṃ avibhaktam. tasmād Vedāntānāṃ akhaṇḍā-'tmā-'dvāitaṃ nā 30
'rthaḥ. tathā 'py ādbunikā vedāntino 'tratya-pūrvapakṣa-jātam eva
Brahma-mīmāṃsā-siddhāntatayā kalpayanti. tat tu Brahma-sūtrā-'nuk-
tatvena praty-uta tad-virodhena cā 'smābhis tatrāi 'va nirākṛtam iti. atra
ca Brahma-mīmāṃsā-siddhānto na dūṣyate, 'pi tu Vedānteṣv āpātataḥ
sambhāvito 'rtha eva nirākṛiyata iti smartavyam. evam uttara-sūtreṣv 35
api.

prakāça-svarūpa ātme 'ti svayaṃ siddhāntitam. tatra “vijñānam
ānandam brahme” 'ti çruter « ānando 'py ātmanaḥ svarūpam » iti pūrva-
pakṣaṃ nirākaroti :

nāi 'kasyā 'nanda-cid-rūpatve, dvayor bhedāt. 66.

eka-dharmiṇa ānanda-cāitanyo-'bhaya-rūpatvaṁ na bhavati; duḥkha-jñāna-kāle sukhā-'nanubhavana sukha-jñānāyor bhedād ity arthaḥ. na ca «jñāna-viśeṣaḥ sukham» iti vaktuṁ śakyate; ātma-svarūpa-jñānasyā
5 'khaṇḍatvāt. ata eva cāitanyā-'nubhava-kāle sukhasyā 'varaṇam api vaktuṁ na śakyate; akhaṇḍatvenā 'nandā-'varaṇe <duḥkhaṁ jñānāmī> 'ty anubhavā-'nupapatteḥ. na hy ātmano 'ñca-bhedo 'sti, yenā 'nandā-'ñcā-'varaṇe 'pi cāitanyā-'ñco bhāyād iti. na ca «ṣṛuti-balenāi 'te 'sat-tarkā» iti vācyaṁ; “nā 'nandaṁ na nirānandam” ity-ādi-ṣṛutyā

10 “aduḥkham asukham brahma bhūta-bhavya-bhavā-'tmakam”

ity-ādi-smṛtyā cā 'nandā-'bhāvasyā 'pi pratipāditatvena tarkasyāi 'vā 'trā 'dartavyatvāt; niṣedha-ṣṛuter eva balavattvasya ṣṛutyāi 'vo 'ktatvāc ca; anyathā satya-saṁkalpatvā-'di-ṣṛutibhir ātmana icchā-'di-dharmāṇām api prasaṅgād iti.

15 «nanv evam ānanda-rūpatā-ṣṛuteḥ kā gatih?» tatrā 'ha:

duḥkha-nivṛtter gāuṇaḥ. 67.

duḥkha-nivṛttyā 'tmani ṣṛūta ānanda-ṣabdo gāuṇa ity arthaḥ. guṇaḥ cā 'tra parama-priyatvam; “tat preyaḥ putrād” ity-ādi-ṣṛuti-yukty-anubhavāir ātmanaḥ parama-priyatva-siddher iti bhāvaḥ. tad uktam:
20 “sukhaṁ duḥkha-sukhā-'tyaya” iti. “na nirānandam” iti ṣṛutis tv āupādhikā-'nanda-parā, satya-saṁkalpatvā-'di-ṣṛuti-vad iti. yat tu nirupādhī-priyatvenā 'tmanaḥ sukha-rūpatvā-'numānaṁ kaṇcid āha, taṁ na; duḥkhā-'bhāva-rūpatayā 'pi premo-'papatteḥ; sukhavā-'di-vad ātmatvasyā 'pi prema-prayojakatvāc ca; anyathā para-sukhe 'pi premā-'patter iti.

25 gāuṇa-prayoge bījam āha:

vimukti-praçaṁsā mandānām. 68.

mandān ajñān prati duḥkha-nivṛtti-rūpām ātma-svarūpa-muktiṁ sukhatvena ṣṛutih stāuti prarocanā-'rtham ity arthaḥ.

antaḥkaraṇo-'tpatteḥ pūrvo-'ktāyā āñjasyeno 'papattaye mano-vāibhava-
30 pūrvapakṣam apākaroti:

na vyāpakatvam manasaḥ, karaṇatvād indriyatvād vā. 69.

manaso 'ntaḥkaraṇa-sāmānyasya na vibhutvaṁ, karaṇatvād, vāsy-ādi-vat. vā-ṣabdo vyavasthita-vikalpe: indriyatvād apy antaḥkaraṇa-viśeṣasya tṛtīyasya na vibhutvam ity arthaḥ. deha-vyāpi-jñānā-'dikaṁ tu madhyama-
35 parimāṇenāi 'vo 'papadyata iti.

atrā 'prayojakatva-ṣaṅkāyām anukūla-tarkam āha:

sakriyatvād, gati-çruteḥ. 70.

ātmano lokā-'ntara-gamana-çravaṇena tad-upādhi-bhūtasya 'ntaḥkara-
nasya sakriyatve siddhe na vibhutvaṃ sambhavatī 'ty arthaḥ.

kāryatvo-'papattaye manaso niravayavatvam api nirākaroti:

na nirbhāgatvaṃ, tad-yogād, ghaṭa-vat. 71.

5

tac-chabdaḥ pūrva-sūtra-sthe-'ndriyam parāmṛcati. manaso na nirava-
yavatvam, aneke-'ndriyeṣv ekadā yogāt, kiṃ tu ghaṭa-van madhyama-
parimāṇaṃ sāvayavam ity arthaḥ. kāraṇā-'vasthaṃ cā 'ntaḥkaraṇam aṇv
eve 'ti bodhyam.

manaḥ-kālā-'dīnāṃ nityatvam pratiṣedhati:

10

prakṛti-puruṣayor anyat sarvam anityam. 72.

sugamam. — kāraṇā-'vasthaṃ cā 'ntaḥkaraṇā-'kāṣā-'dikam prakṛtir evo
'cyate, na tu buddhy-ādikam; vyavasāyā-'dy-asādhāraṇa-dharmā-'bhāvāt.

« nanu

“māyāṃ tu prakṛtiṃ vidyān, māyinaṃ tu mahe-'çvaram;
asyā 'vayava-bhūtāis tu vyāptaṃ sarvam idaṃ jagad ”

15

ity-ādi-çrutibhiḥ pum-prakṛtyor api sāvayavatvād anityatvam » iti. tatrā
'ha:

na bhāga-lābho bhāgino, nirbhāgatva-çruteḥ. 73.

bhāginaḥ puruṣasya pradhānasya cā 'vayavo na yujyate; niravayava- 20
tva-çruteḥ

“niṣkalaṃ niṣkriyaṃ çāntaṃ niravadyaṃ nirañjanam ”

ity-ādine 'ty arthaḥ. ukta-çrutiç cā 'kāṣa-jalayor iva pitā-putra-cetanayor
iva cā 'vibhāga-mātrenā 'ñçā-'ñçi-bhāvam bodhayatī 'ti.

duḥkha-nivṛttir mokṣa ity uktam. tad-avadhāraṇāya tatra mokṣe 25
pareṣāṃ matāni nirākaroti:

nā 'nandā-'bhivyaktir muktir, nirdharmatvāt. 74.

ātmany ānanda-rūpo 'bhivyakti-rūpaç ca dharmo nā 'sti; svarūpaṃ ca
nityam eve 'ti na sūdhana-sūdhyaṃ. ato nā 'nandā-'bhivyaktir mokṣa ity
arthaḥ. ānandā-'bhivyaktiç ca Brahma-lokā-'dāu gāuṇī muktir eve 'ti 30
bhāvah; anyathā “vidvān harṣa-çokāu jahātī” 'ti çruti-virodhāt. kiṃ cā
'bhivyakter ātma-dharmatve 'pi sā kiṃ nityā 'nityā vā? ādye siddhatvenā
'puruṣārthatvam; antye janya-bhāvasya vināçitayā mokṣasya nāçā-'pattiḥ.
tasmād « ānandā-'bhivyaktir mukhya-mokṣa » iti navīna-vedāntināṃ apa-
siddhānta eve 'ti dik.

35

na viṣeṣa-guṇo-'cchittis, tadvat. 75.

aṣeṣa-viṣeṣa-guṇo-'cchedo 'pi na muktiḥ; tadvat, nirdharmatvād eve 'ty arthaḥ. « nanu tarhi duḥkha-nivṛttir eva katham mokṣa uktaḥ; duḥkhā-'bhāvasyā 'pi dharmatvād? » iti cen, na; asmābhir bhogyatā-samban-
5 dhenāi 'va duḥkhā-'bhāvasya puruṣārthatā-vacanād iti.

na viṣeṣa-gatir niṣkriyasya. 76.

Brahma-loka-gatir api na mokṣaḥ; ātmano niṣkriyatvena gaty-abhā-
vāt. liṅga-ṣarīrā-'bhyupagame ca na mokṣo ghaṭata ity arthaḥ.

nā 'kāro-'parāgo-'cchittih, kṣaṇikatvā-'di-doṣāt. 77.

10 « kṣaṇika-jñānam evā 'tmā, tasya viṣayā-'kāratā bandhas, tad-vāsanā-
'khyo-'parāgasya nāḥ mokṣa » iti yan nāstika-mataḥ, tad api na; kṣaṇi-
katvā-'di-doṣeṇa mokṣasyā 'puruṣārthatvād ity arthaḥ.

nāstikasyāi 'va mukty-antarām dūṣayati:

na sarvo-'cchittir apuruṣārthatvā-'di-doṣāt. 78.

15 jñāna-rūpasyā 'tmanaḥ sāmagryeṇāi 'vo 'cchittir api na mokṣaḥ; ātma-
nāṣasya loke puruṣārthatvā-'darṣanā-'dibhya ity arthaḥ.

evam cūnyam api. 79.

jñāna-jñeyā-'tmakā-'khila-prapañca-nāḥ 'py evam ātma-nāṣeṇā 'puru-
ṣārthatvān na mokṣa ity arthaḥ.

20 saṃyogāḥ ca viyogā-'ntā iti na deṣā-'di-lābho 'pi. 80.

prakṛṣṭa-deṣa-dhanā-'ṅganā-'di-svāmyam api na mokṣo, yataḥ

“saṃyogāḥ ca viyogā-'ntā, maraṇā-'ntaḥ ca jīvanam”

iti grūyata ity arthaḥ. tathā ca vināṣitvāt svāmyaḥ na muktir iti.

na bhāgi-yogo bhāgasya. 81.

25 bhāgasyā 'ñāṣasya jīvasya bhāginy aṅgini paramā-'tmani layo na
mokṣaḥ; « saṃyogā hi viyogā-'ntā » ity-ukta-hetoḥ; iṣvarā-'nabhyupagamāc
ca; tathā sva-lāyasyā 'puruṣārthatvāc ce 'ty arthaḥ.

nā 'nimā-'di-yogo 'py, avaṣyambhāvitvāt tad-ucchitter, itara-
yoga-vat. 82.

30 aṇimā-'dy-aiṣvarya-sambandho 'pi na muktiḥ; āiṣvarya-'ntara-sam-
bandha-vad eva tasyā 'py uccheda-niyamād ity arthaḥ.

« itara-viyoga-vad » iti pāṭhe tū 'cchittāv ayaḥ drṣṭāntaḥ.

ne 'ndrā-'di-pada-yogo 'pi, tadvat. 83.

Indrā-'dy-āiṣvarya-lābho 'pi na muktiḥ; itarāi-'ṣvarya-vat kṣayaṣputvād ity arthaḥ.

indriyāṇām āhamkārikatvaṃ yad uktaṃ, tatra para-vipratipattiṃ nirākaroti: 6

na bhūta-prakṛtitvam indriyāṇām, āhamkārikatva-ṣruteḥ. 84.

sugamā yojanā. — pūrvaṃ sva-siddhānto 'vadhṛtaḥ; asmiṃc cā 'dhyāye para-pakṣo nirākriyata ity apāunaruktyam.

ṣakty-ādikam api tattvam asti 'ty āçayena pareṣām padārtha-pratiniyamam tan-mātra-jñānān muktīm ca nirākaroti: 10

na ṣaṭ-padārtha-niyamas tad-bodhān muktiḥ ca. 85.

« dravya-guṇa-karma-sāmānya-viṣeṣa-samavāyā eva padārthā » iti yad vāiṣeṣikāṇām niyamo, yaç ca « taj-jñānān mokṣa » ity abhyupagamaḥ, so 'prāmāṇikaḥ; ṣakty-ādy-atirekāt; pṛthivy-ādi-nava-dravyebhyaḥ prakṛter atirekāc ca; tathā prakṛti-vivekād eva mokṣasyo 'ktatvād ity arthaḥ. 15
gandhā-'di-mattvenāi 'va hi pṛthivy-ādi-vyavahāro, gandhā-'diç ca sāmāyā-
'vasthāyām nā 'sti. ataḥ pṛthivītvā-'di-jātir api ghaṭatvā-'di-vat kārya-
mātra-vṛttir iti. tad uktaṃ:

“nā 'ho, na rātrir, na nabho, na bhūmir,
nā 'sīt tamo jyotir abhūn, na cā 'nyat
ṣabdā-'di buddhy-ādy-upalabhyam; ekam
prādhānikam brahma pumāns tadā 'sīd ” iti.

20

ṣoḍaṣā-'diṣv apy evam. 86.

nyāya-pāçupatā-'di-mateṣu ṣoḍaṣā-'diṣv api na niyamo, na vā tanmātra-jñānān muktiḥ; ukta-rūpeṇa padārthā-'dhikyād ity arthaḥ. asman-mate 25
tu nityam padārtha-dvayam eva; nityā-'nitya-sādhāraṇās tu padārthāḥ
pañca-viṃṣatir eve 'ti niyamaḥ. pañca-viṃṣati-dravyeṣv eva guṇa-karma-
sāmānya-ṣakty-ādīnām antarbhāva iti.

pañca-bhūtānām pūrvo-'kta-kāryatvo-'papatty-arthaṃ vāiṣeṣikā-'dy-
abhyupagatam pāṛthivā-'dy-aṇu-nityatvam apākaroti: 30

nā 'ṇu-nityatā, tat-kāryatva-ṣruteḥ. 87.

pṛthivy-ādy-aṇūnām nityatā nā 'sti; teṣām aṇūnām api kāryatva-
ṣruter ity arthaḥ. yady apy asmābhiḥ sā çrutir na drçyate, kāla-luptatvā-
'dinā, tathā 'py ācārya-vākyān Manu-smaraṇāc cā 'numeyā; yathā Manuḥ:

“aṇvyo mātṛā viṇāçinyo daçā-'rdhānām ca yāḥ smṛtāḥ,
tābhiḥ sārddham idaṃ sarvaṃ sambhavaty anupūrvaça ” iti.

35

daṣā-'rdhānām pṛthivy-ādi-pañca-bhūtānām. na cā «'tra vākye 'ṇu-ṣabdena dvy-aṇukā-'dy eva grāhyam» iti vācyam; samkoce pramāṇā-'bhāvād iti. atrā 'ṇu-ṣabdo bhūta-paramā-'ṇu-para eva. vāiṣeṣikā-'dy-abhimataṁ ca tasya nityatvam anena sūtreṇa nirākriyate, na tv aṇu-parimāṇa-dravya-
 5 sāmānyasya nityatvam; rajo-guṇasya cāṇecalyā-'nurodhenā 'ṇutva-siddheḥ; madhyama-parimāṇatve nityatvasya vibhutve ca kriyāyā anupapatter iti.

«nanu niravayavasya paramā-'ṇoḥ katham kāryatvaṁ ghaṭate?» tatrā 'ha:

na nirbhāgatvaṁ, kāryatvāt. 88.

10 ṣṛuṭi-siddha-kāryatvā-'nyathā-'nupapattiyā pṛthivy-ādy-aṇūnām na nir-avayavatvam ity arthaḥ. ata eva tanmātrā-'khyā-sūkṣma-dravyāṇy eva pāṛthivā-'dy-aṇūnām avayavā iti Pātañjala-bhāṣye Vyāsa-devāḥ pratipādi-
 tam. «pṛthivī-paramā-'ṇur, jala-paramā-'ṇur» ity-ādi-vyavahāras tu pṛthivy-
 15 ādīnām apakarṣa-kāṣṭhā-'bhīprāyeṇāi 'va. ataḥ prakṛti-paryantam aṇutve 'pi na kṣatir iti. yady api tanmātreṣv api gandhā-'dy asti, tathā 'pi tasyā 'pratyakṣatayā na pṛthivītvā-'di-niyāmakatvam; vyakta-ṣānta-ghorā-'di-
 viṣeṣavato vyakta-gandhā-'der eva pṛthivītvā-'di-siddheḥ. ato na tan-
 mātrāṇi pṛthivy-ādayaḥ. teṣu ca sūkṣma-bhūta-vyavahāro bhūta-sākṣāt-
 kārapatvā-'dināi 've 'ty api bodhyam.

20 «prakṛti-puruṣa-sākṣātkāro na sambhavati; rūpasya dravya-sākṣātkāra-
 hetutvād» iti nāstikā-'kṣepaṁ nirākaroti:

na rūpa-nibandhanāt pratyakṣa-niyamaḥ. 89.

rūpād eva nimittāt pratyakṣate 'ti niyamo nā 'sti; dharmā-'dinā 'pi sākṣātkāra-sambhavād ity arthaḥ. vyañjakā-'niyamasyā 'ñjanā-'dāu drṣṭa-
 25 tvenā 'doṣatvāt. ato bahir-dravya-lāukika-pratyakṣam praty evo 'dbhūta-rūpaṁ vyañjakam iti bhāvaḥ.

«nanv evaṁ kim aṇu-parimāṇaṁ vastv asti, na ve?» 'ty ākāṅkṣāyām parimāṇa-nirṇayaṁ karoti:

na parimāṇa-cāturvidhyaṁ, dvābhyāṁ tad-yogāt. 90.

30 aṇu mahad dīrghaṁ hrasvam iti parimāṇa-cāturvidhyaṁ nā 'sti, dvāi-vidhyaṁ tu vartata eva; dvābhyāṁ tad-yogāt, dvābhyāṁ evā 'ṇu-mahat-parimāṇābhyāṁ cāturvidhya-sambhavād ity arthaḥ. mahat-parimāṇasyā 'vāntara-bhedāv eva hi hrasva-dīrghāu; anyathā vakrā-'di-rūpāḥ parimāṇā-
 'nantya-prasaṅgād iti.

35 tatrā 'sman-naye 'ṇu-parimāṇam ākāṣasya kāraṇaṁ guṇa-viṣeṣaṁ var-jayitvā bhūte-'ndriyāṇām mūla-kāraṇeṣu sattvā-'di-guṇeṣu mantavyam.

anyatra yathā-yogyam madhyamā-'di-parama-mahattvā-'nta-parimāṇāni, tāni ca mahattvasyāi 'vā 'vāntara-bhedā iti.

puruṣāi-'katvaṃ sāmānyene 'ti kaṇṭhata evo 'ktam, prakṛter ekatvaṃ sāmānyene 'ty arthād uktam. tad-arthaṃ sāmānyeṣu nāstika-vipratipattiṃ nirākaroti: 5

anityatve 'pi sthiratā-yogāt pratyabhijñānaṃ sāmānyasya. 91.

vyaktinām anityatve 'py asthiratve 'pi «sa evā 'yam ghaṭa» iti sthiratā-yogena yat pratyabhijñānaṃ, tat sāmānyasya; sāmānya-viśayakam eva tat pratyabhijñānaṃ ity arthaḥ.

tasmān na sāmānyā-'palāpo yukta ity āha:

10

na tad-apalāpas, tasmāt. 92.

sugamam.

«nanv a-tad-vyāvṛtti-rūpeṇā 'bhāvenāi 'va pratyabhijñā 'papādanīyā, sāi 'va ca sāmānya-ṣabdhā-'rtho 'stu?» tatrā 'ha:

nā 'nya-nivṛtti-rūpatvam, bhāva-pratīteḥ. 93.

15

«sa evā 'yam» iti bhāva-pratyayān nivṛtti-rūpatvaṃ na sāmānyasye 'ty arthaḥ. anyathā hi «nā 'yam aghaṭa» ity eva pratīyeta. kiṃ cā 'nya-vyāvṛtti-ṣabdasyā 'ghaṭa-vyāvṛttiḥ ity artho vācyaḥ; tatrā 'ghaṭatvaṃ ghaṭa-sāmānya-bhinnatvam iti sāmānyā-'bhyupagama evā 'patita iti.

«nanu sādṛṣya-nibandhanā pratyabhijñā bhaviṣyati.» tatrā 'ha:

20

na tattvā-'ntaraṃ sādṛṣyam, pratyakṣo-'palabdheḥ. 94.

bhūyo-'vayavā-'di-sāmānyād atiriktaṃ na sādṛṣyam asti; pratyakṣata eva sāmānya-rūpatayo 'palambhād ity arthaḥ.

«nanu svābhāvikī ṣaktir eva sādṛṣyam astu, na tu tat sāmānyam» ity āçāṅkāṃ apākaroti:

25

nija-ṣakty-abhivyaktir vā, vāiçiṣṭyāt tad-upalabdheḥ. 95.

vastunaḥ svābhāvika-ṣakti-viṣeṣo-'tpādo 'pi na sādṛṣyam; ṣakty-upalabdhitaḥ sādṛṣyo-'palabdher vilakṣaṇatvāt. ṣakti-jñānaṃ hi nā 'nyadharṃ-jñāna-sāpekṣam; sādṛṣya-jñānaṃ punaḥ pratiyogi-jñānaṃ apekṣate, 'bhāva-jñāna-vad iti jñānayoḥ vilakṣaṇyam ity arthaḥ; sādṛṣyasya kādā- 30
citkasyā 'pi darṣanāt. yāvad-dravya-sthāyi-ṣakti-vyāvartanāyā 'bhivyakti-padam iti.—kiṃ ca dharṃiṇaḥ ṣakti-sāmānyam na sādṛṣyam; bālyā-'vasthāyām api yuva-sādṛṣyā-'patteḥ; kiṃ tu yuvā-'di-kālīnaḥ ṣakti-viṣeṣo yuvā-'di-sādṛṣyam iti vaktavyam. tathā ca prati-vyakty-ananta-ṣakti-kalpanā-'pekṣayā sarva-vyakty-sādhāraṇāi-'ka-sāmānya-kalpanāi 'va yukte 'ti. 35

«nanu tathā 'pi ghaṭā-'di-saṃjñakatvam eva ghaṭa-vyaktīnām anyo-
'nyam sādṛṣyam astu; evam paṭā-'dīnām api. tathā ca tenāi 'vā 'nugata-
pratyayo-'papattāv alam sāmānyena.» tatrā 'ha:

na saṃjñā-saṃjñī-sambandho 'pi. 96.

- 5 yathoktaḥ saṃjñā-saṃjñīnoḥ sambandho 'pi na sādṛṣyam; vāiṣṭhya-
tad-upalabdher eve 'ty arthaḥ; saṃjñā-saṃjñī-bhāvam ajānato 'pi sādṛṣya-
jñānād iti.

api ca:

na sambandha-nityato, 'bhayā-'nityatvāt. 97.

- 10 saṃjñā-saṃjñīnor anityatvāt tat-sambandhasyā 'pi na nityatā. ataḥ
katham tenā 'tīta-vastu-sādṛṣyam vartamāna-vastuni syād? ity arthaḥ.

«nanu sambandhy-anityatve 'pi sambandho nityaḥ syāt; kim atra
bādhakam?» tatrā 'ha:

nā 'jaḥ sambandho, dharmi-grāhaka-māna-bādhāt. 98.

- 15 kādācitka-vibhāge saty eva sambandhaḥ sidhyati; anyathā vakṣya-
māna-rītyā svarūpeṇāi 'vo 'papattāu sambandha-kalpanā-'navakāṣāt. sa
ca kādācitko vibhāgo na sambandha-nityatve sambhavati; ataḥ sambandha-
grāhaka-pramāṇenāi 'va bādhān na nityaḥ sambandha ity arthaḥ.

«nanv evaṃ nityayor guṇa-guṇīnor nityaḥ samavāyo no 'papadyeta.»
20 tatrā 'ha:

na samavāyo 'stī, pramāṇā-'bhāvāt. 99.

sugamam.

«nanu vāiṣṭhya-pratyakṣam viṣṭha-buddhy-anyathā-'nupapattiḥ ca
pramāṇam.» tatrā 'ha:

- 25 ubhayatrā 'py anyathā-siddher na pratyakṣam anumānam vā.
100.

ubhayatrā 'pi vāiṣṭhya-pratyakṣe tad-anumāne ca svarūpeṇāi 'vā
'nyathā-siddher na tad ubhayaṃ samavāye pramāṇam ity arthaḥ. ayam
bhāvaḥ: yathā samavāya-vāiṣṭhya-buddhiḥ samavāya-svarūpeṇāi 've
30 'syate, 'navasthā-bhayaḍ iti, tatra pratyakṣā-'numāne anyathā-siddhe, evaṃ
guṇa-guṇī-prabhṛtīnām viṣṭha-buddhir api guṇā-'di-svarūpeṇāi 've 'syatām.
atas tatrā 'pi pratyakṣā-'numāne anyathā-siddhe iti.

«nanv evaṃ saṃyogo 'pi na sidhyati; bhūtalā-'dāu ghaṭā-'di-praty-
ayasyā 'pi svarūpeṇāi 'vā 'nyathā-siddher» iti cen, na; viyoga-kāle 'pi
35 bhūtala-ghaṭayor svarūpa-tādavasthyena viṣṭha-buddhi-prasaṅgāt. sam-
avāya-sthale ca samavetasya kadā-'pi svā-'ṣṭhya-viyogo nā 'stī 'ti nā 'yam
doṣaḥ.

kaṣcit tu tādātmya-sambandhenā 'tra samavāyasyā 'nyathā-siddhim āha. tan na; ṣabda-mātra-bhedāt. tādātmyaṃ hy atra nā 'tyantaṃ vaktavyam; guṇa-viyoge 'pi guṇi-sattvāt; vāiṣṭhya-pratyayāc ca. kiṃ tu bheda-bheda-buddhi-niyāmakaḥ sambandha-viṣeṣa evā 'gatyā vaktavyaḥ. tathā ca tasya samavāya iti vā tādātmyam iti vā nāma-mātram bhinnam. 5 sambandhi-dvayā-tiriktaḥ sambandhas tu siddha eve 'ti. yadi ca tādātmyaṃ svarūpam evo 'cyate, tadā 'smābhir api tad evo 'ktam iti ṣabda-mātra-bheda iti. kiṃ ca tādātmyasya bheda-buddhi-niyāmakatvaṃ drṣṭam <ghaṭo dravyam> ity-ādāu, na tv ādhārā-dheya-bhāva-buddhi-niyāmakatvam api; <ghaṭasya dravyam> ity-ādy-ananubhavāt. ato dravyatvā-dikam eva 10 dravyā-di-tādātmyam. tataḥ ca katham ādhārā-dheya-bhāva-buddhi-niyāmakatayā parāir iṣṭaḥ samavāya-sambandhas tādātmyena caritārthaḥ syāt; tantv-ādāu paṭatvā-dy-abhāvād iti.

prakṛteḥ kṣobhāt prakṛti-puruṣa-saṃyogas, tasmāt sṛṣṭir iti siddhāntaḥ. tatrā 'yaṃ nāstikūnām ākṣepaḥ: «nā 'sti kṣobhā-khyā kasyā-pi kriyā. 15 sarvaṃ vastu kṣaṇikam; yatro 'tpadyate, tatrāi 'va vinaṣyati 'ty ato na deṣā-ntara-saṃyogo-nneyā kriyā sidhyati» 'ti. tatrā 'ha:

nā 'numeyatvam eva kriyāyā, nediṣṭhasya tat-tadvator evā 'parokṣa-pratiteḥ. 101.

na kevalam deṣā-ntara-saṃyogā-dinā kriyāyā anumeyatvam eva, yato 20 nediṣṭhasya nikaṣa-sthasya draṣṭuḥ kriyā-kriyāvatoḥ pratyakṣeṇā 'pi pratītir asti <vrkṣaḥ calati> 'ty-ādir ity arthaḥ.

trītiyā-dhyāye ṣarīrasya pāñcabhāutikatvā-di-rūpāir mata-bhedā evo 'ktā, na tu viṣeṣo 'vadrhtaḥ. teṣv atra para-pakṣam pratiṣedhati:

na pāñcabhāutikaṃ ṣarīram, bahūnām upādānā-'yogāt. 102. 25

bahūnām bhinna-jātīyānām. ṣeṣam sugamam. bhinna-jātīyānām co 'pādānatvaṃ ghaṭa-paṭā-di-sthale na drṣṭam iti sajātīyam evo 'pādānam. itarac ca bhūta-catuṣṭayam upaṣṭambhakam ity āṣayena pāñcabhāutika-vyavahāraḥ. etena dvi-tri-catur-bhāutikatva-pakṣā nirastāḥ. eko-'pādā-nakatve 'pi pṛthivy evo 'pādānam sarva-ṣarīrasye 'ti vakṣyati. 30

«sthūlam eva ṣarīram» iti kecit. tan nirākaroti:

na sthūlam iti niyama, ātivāhikasyā 'pi vidyamānatvāt. 103.

indriyā-ṣrayatvaṃ ṣarīratvam;

“yan mūrtya-avayavāḥ sūkṣmās tasye 'māny āṣrayanti ṣaṭ,
tasmāc charīram ity āhus tasya mūrtim maṇiṣiṇa”

35

iti Manu-vākyaṭ. etādr̥ṣam ca ṣarīram sthūlam pratyakṣam eve 'ti na niyamaḥ. kutaḥ? ātivāhikasyā 'pratyakṣatayā sūkṣmasya bhāutikasya

ṣarīrā-'ntarasyā 'pi sattvād ity arthaḥ. lokāl lokā-'ntaraṃ liṅga-deham
ativāhayatī 'ty ātivāhikam; bhūtā-'ṣrayatām vinā citrā-'di-val liṅga-dehasya
gamanā-'nupapatteḥ prāḡ evo 'ktatvāt. idaṃ ca sūtraṃ tasyāi 'va spaṣṭi-
karaṇa-mātrā-'rtham. liṅgasya ca ṣarīratvam, bhogā-'ṣrayatayā puruṣa-
5 pratibimbā-'ṣrayatayā ve 'ti bodhyam. ātivāhika-ṣarīre ca pramāṇam

“aṅguṣṭha-mātraḥ puruṣo 'ntar-ātmā sadā janānām hrdaye sarāniviṣṭaḥ,”
“aṅguṣṭha-mātram puruṣam niṣcakaṣa balād yama”

iti ṣruti-smṛtī. na hi liṅga-ṣarīrasya sakala-ṣarīra-vyāpinaḥ svato 'ṅguṣṭha-
mātratvam sambhavati. ata ādhārasyā 'ṅguṣṭha-mātratvam arthāt sidhyati.
10 yathā dīpasya sarva-grha-vyāpitve 'pi kalikā-'kāratvam, tāila-varty-ādi-
sūkṣmā-'ṅṣasya daṣo-'pari sampiṇḍitasya pārthiva-bhūgasya kalikā-'kāra-
tayā, tathāi 'va liṅga-dehasya deha-vyāpitve 'py aṅguṣṭha-parimāṇatvam;
svā-'ṣraya-sūkṣma-bhūtasyā 'ṅguṣṭha-parimāṇatvenā 'numeyam iti.

golakebhyo 'tiriktānī 'ndriyāṇi prāḡ uktāni. tad-upapādanāye 'ndriyā-
15 nām aprāpta-prakāṣakatvam nirākaroti:

**nā 'prāpta-prakāṣakatvam indriyāṇām, aprāpteḥ sarva-prāpter
vā. 104.**

svā-'sambaddhā-'rthānī 'ndriyāṇi na prakāṣayanti; aprāpteḥ, pradīpā-
'dīnām aprāpta-prakāṣakatvā-'darṣanāt; aprāpta-prakāṣakatve vyavahitā-
20 'di-sarva-vastu-prakāṣakatva-prasaṅgāc ce 'ty arthaḥ. ato dūra-stha-sūryā-
'di-sambandhā-'rtham golakā-'tiriktam indriyam iti bhāvaḥ. karaṇānām cā
'rtha-prakāṣakatvam puruṣe 'rtha-samarpaṇa-dvārāi 'va, svato jadatvāt,
darpaṇasya mukha-prakāṣakatva-vat. athavā 'rtha-pratibimbo-'dgrahṇam
evā 'rtha-prakāṣakatvam iti.

25 «nanv evaṃ cakṣuṣas tāijasatvam eva yuktaṃ; tejasa eva kiraṇa-
rūpeṇā 'ṣu dūrā-'pasarpaṇa-darṣanād » iti ṣaṅkāṃ nirākaroti:

na tejo-'pasarpaṇāt tāijasam cakṣur, vṛttitas tat-siddheḥ. 105.

tejaso 'pasarpaṇam drṣṭam iti kṛtvā tāijasam cakṣur na vācyam.
kutaḥ? atāijasatve 'pi prāṇa-vad eva vṛtti-bhedenā 'pasarpaṇo-'papatter
30 ity arthaḥ. yathā hi prāṇaḥ ṣarīram asaṃtyajyāi 'va nāsā-'grād bahiḥ
kiyad-dūram prāṇanā-'khyā-vṛttyā 'pasarati, evam evā 'tāijasa-dravyam api
cakṣur deham asaṃtyajyā 'pi vṛtty-ākhyā-pariṇāma-viṣeṣeṇa jhaṭity eva
dūra-stham sūryā-'dikam praty apasared iti.

«nanv evam-bhūta-vṛttāu kim pramāṇam?» tatrā 'ha:

35 **prāptā-'rtha-prakāṣa-liṅgād vṛtti-siddhiḥ. 106.**

sugamam.

deham aparityajyā 'pi gamano-'papattaye vṛtteḥ svarūpaṁ darśayati:
bhāga-guṇābhyāṁ tattvā-'ntaraṁ vṛttiḥ, sambandhā-'rthaṁ
sarpatī 'ti. 107.

sambandhā-'rthaṁ sarpatī 'ti hetoḥ cakṣur-āder bhāgo visphuliṅga-vad
vibhaktā-'ṅgo rūpā-'di-vad guṇaḥ ca na vṛttiḥ; kiṁ tu tad-eka-deṣa-bhūtā 5
bhāga-guṇābhyāṁ bhinnā vṛttiḥ; vibhāge hi sati tad-dvārā cakṣuṣaḥ
sūryā-'di-sambandho na ghaṭate, guṇatve ca sarpaṇā-'khyā-kriyā-'nupapatter
ity arthaḥ. etena buddhi-vṛttir api pradīpa-çikhā-vad dravya-rūpa eva
pariṇāmaḥ, svacchatayā 'rthā-'kāra-to-'dgrāhī nirmala-vastra-vad iti sid-
dham. 10

« nanv evaṁ vṛttināṁ dravyatve katham icchā-'di-rūpa-buddhi-guṇeṣu
vṛtti-vyavahāraḥ? » tatrā 'ha:

na dravya-niyamas, tad-yogāt. 108.

vṛttir dravyam eve 'ti niyamo nā 'sti. kutaḥ? tad-yogāt, tatra vṛttān
yogā-'rtha-sattvāt. “vṛttir vartana-jīvana” iti hi yāugiko 'yaṁ çabdaḥ. 15
jīvanaṁ ca sva-sthiti-hetur vyāpāraḥ; “jīva bala-prāṇa-dhāraṇayor” ity
Anuṣāsanāt; <vāiçya-vṛttiḥ>, <çūdra-vṛttir> ity-ādi-vyavahārāc ca. tatra
yathā dravya-rūpayā vṛttyā buddhir jīvati, tathe 'echā-'dibhir api 'ti te 'pi
vṛttayaḥ; sarva-nirodhenāi 'va citta-maraṇād ity arthaḥ.

indriyāṇāṁ bhāutikatvasyā 'pi çravaṇāt kadā-cil loka-viçeṣa-bhedena 20
çruti-vyavasthā çañkyeta. tatrā 'ha:

na deṣa-bhede 'py anyo-'pādānatā, 'smad-ādi-van niyamaḥ. 109.

na Brahma-lokā-'di-deṣa-bhedato 'pī 'ndriyāṇāṁ ahaṁkāra-'tirikto-
'pādānakatvaṁ, kiṁ tv asmad-ādīnāṁ bhūr-loka-sthānāṁ iva sarveṣāṁ evā
'haṁkārikatva-niyamaḥ; deṣa-bhedenāi 'kasyāi 'va liṅga-çarīrasya saṁcāra- 25
mātra-çravaṇād ity arthaḥ.

« nanv evaṁ bhāutikatva-çrutiḥ katham upapadyatām? » tatrā 'ha:

nimitta-vyapadeçāt tad-vyapadeçāḥ. 110.

nimitte 'pi prādhānya-vivakṣayo 'pādānatva-vyapadeço bhavati; yathe
'ndhanād agnir iti. ato bhūto-'pādānatva-vyapadeça ity arthaḥ. teja-ādi- 30
bhūto-'paṣṭambhenāi 'va hi tad-anugatā-'haṁkāra-c cakṣur-ādī-'ndriyāṇi
bhavanti, yathā pārthive-'ndhano-'paṣṭambhena tad-anugatāt tejaso 'gnir
bhavati 'ti. “annamayam hi, sāumya, mana” ity-ādi-çrutis tad-ukta-yuktiç
cā 'tra pramāṇam.

sthūla-çarīra-gataṁ viçeṣam prasaṅgād avadhārayati: 35

ūsmajā-'ṇḍaja-jarāyujō-'dbhijja-sāṁkalpika-sāṁsiddhikam ce 'ti
na niyamaḥ. 111.

“teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bijāni bhavanti: aṇḍa-jam jīva-jam udbhij-jam”. iti śrutāv aṇḍa-jā-'di-rūpaṃ ṣarīra-trāi-vidhyam prāyikā-'bhiprāyeṇo 'ktaṃ, na tu niyamaḥ; yata ūṣma-jā-'di-śaḍvidham eva ṣarīram bhavati 'ty arthaḥ. tatro 'śma-jā dandaçūkā-'dayaḥ; aṇḍa-jāḥ 5 pakṣi-sarpā-'dayaḥ; jarāyu-jā manuṣyā-'dayaḥ; udbhij-jā vṛkṣā-'dayaḥ; saṃkalpa-jāḥ Sanakā-'dayaḥ; sāmśiddhikā mantra-tapa-ādi-siddhi-jā, yathā Raktabīja-ṣarīro-'tpanna-ṣarīrā-'daya iti.

ṣarīrasyaī 'ka-mātra-bhūto-'pādānakatvam pūrvo-'ktaṃ anenāi 'va prasaṅgena viṣiṣyā 'ha:

10 sarveṣu prthivy upādānam, asādhāraṇyāt. tad-vyapadeṣaḥ pūrva-vat. 112.

sarveṣu ṣarīreṣu prthivy evo 'pādānam, asādhāraṇyāt, ādhi-kyā-'dibhir utkarṣāt. ṣarīre pañca-catur-ādi-bhāutikatva-vyapadeṣas tu pūrva-vat, indriyāṇāṃ bhāutikatva-vad upaṣṭambakatva-mātreṇe 'ty arthaḥ.

15 «nanu prāṇasya ṣarīre prādhānyāt prāṇa eva dehā-'rambhako 'stu.» tatrā 'ha:

na dehā-'rambhakasya prāṇatvam, indriya-çaktitas tat-siddheḥ. 113.

prāṇo na dehā-'rambhakaḥ; indriyaṃ vinā prāṇa-'navasthānenā 20 'nvaya-vyatirekābhyāṃ indriyāṇāṃ çakti-viçeṣād eva prāṇa-siddheḥ, prāṇo-'tpatter ity arthaḥ. ayam bhāvaḥ: karaṇa-vṛtti-rūpaḥ prāṇaḥ karaṇa-viyoge na tiṣṭhati; ato mṛta-dehe karaṇa-'bhāvena prāṇa-'bhāvān na prāṇo dehā-'rambhaka iti.

«nanv evam prāṇasya dehā-'kāraṇatve prāṇaṃ vinā 'pi deha utpad- 25 yeta?» tatrā 'ha:

bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam, anyathā pūti-
bhāva-prasaṅgāt. 114.

bhoktuḥ prāṇino 'dhiṣṭhānād vyāpārād eva bhogā-'yatanasya ṣarīrasya nirmāṇam bhavati; anyathā prāṇa-vyāpārā-'bhāve çukra-çoṇitayoḥ pūti- 30 bhāva-prasaṅgāt, mṛta-deha-vad ity arthaḥ. tathā ca rasa-saṃcārā-'di-vyāpāra-viçeṣāḥ prāṇo dehasya nimitta-kāraṇaṃ, dhāra-
katvād iti bhāvaḥ.

«nanu prāṇasyāi 'vā 'dhiṣṭhānatvaṃ sambhavati, vyāpāravattvāt; na prāṇinaḥ, kūṭasthatvāt, nirvyāpārasyā 'dhiṣṭhāne prayojanā-'bhāvāc ce »
'ti. tatrā 'ha:

35 bhr̥tya-dvārā svāmy-adhiṣṭhitir, nāi 'kāntāt. 115.

deha-nirmāṇe vyāpāra-rūpam adhiṣṭhānaṃ svāminaç cetanasyāi 'kāntāt sāksān nā 'sti, kiṃ tu prāṇa-rūpa-bhr̥tya-dvārā; yathā rājāḥ pura-nirmāṇa

ity arthaḥ. tathā ca prāṇasyā 'dhiṣṭhātṛtvam sākṣāt, puruṣasyā 'dhiṣṭhātṛtvam tu prāṇa-saṃyoga-mātreṇe 'ti siddham. kulālā-'dīnām ghaṭā-'dī-nirmāṇeṣv apy evam. viṣeṣas tv ayam: tatra cetanasya buddhy-ādeḥ cā 'py upayogo 'sti; buddhi-pūrvaka-sṛṣṭitvād iti. yady api prāṇā-'dhiṣṭhā-nād eva deha-nirmāṇam, tathā 'pi prāṇa-dvārā prāṇi-saṃyogo 'py apekṣyate; 5 puruṣārtham eva prāṇena deha-nirmāṇād ity āçayena "bhoktur adhiṣṭhā-nād" ity uktam.

"vimukta-mokṣā-'rtham pradhānasye" 'ty uktam prāk. tatra «katham ātmā nitya-mukto, bandha-darṣanād?» iti pareṣām ākṣepe nitya-muktim upapādayitum āha:

10

samādhi-suṣupti-mokṣeṣu brahma-rūpatā. 116.

samādhir asamprañātā-'vasthā, suṣuptiḥ cā 'tra samagra-suṣuptiḥ, mokṣaḥ ca videha-kūivalyam. āsv avasthāsu puruṣāṇām brahma-rūpatā, buddhi-vṛtti-vilayas tad-āupādhika-pariccheda-vigamena sva-svarūpa-pūr-ṇatayā 'vasthānam; yathā ghaṭa-dhvaṇse ghaṭā-'kāṣasya pūrṇate 'ty 15 arthaḥ. tad etad uktam: "tan-nivṛttāḥ upaṇto-'parāgaḥ svastha" iti. tathā ca brahmatvam eva puruṣāṇām svabhāvo, nāimittikatvā-'bhāvāt, sphaṭikasya çauklyam iva. buddhi-vṛtti-sambandha-kāle tu paricchinna-cid-rūpatvenā 'bhivyaktyā paricchedā-'bhimānaḥ; tathā vṛtti-pratibimba-vaçād duḥkhā-'di-mālinyam iva ca bhavati 'ti; tat sarvam āupādhikam 20 eva; upādhy-ākhyā-nimittā-'nvaya-vyatirekā-'nuvidhānāt, sphaṭika-lāu-hitya-vad iti bhāvaḥ. tathā ca Yoga-sūtram: "vṛtti-sārūpyam itaratre" 'ti. asmac-chāstre ca brahma-çabda āupādhika-pariccheda-mālinyā-'di-rahita-paripūrṇa-cetana-sāmānya-vācī, na tu Brahma-mīmāṃsāyām ivai 'çvāryo-'palakṣita-puruṣa-viṣeṣa-mātra-vācī 'ti vivektavyam. atrai 'te çlokaḥ 25 çīṣya-vyutpatty-artham ucyante:

cid-ākāṣe 'nabhivyakte nānā-'kārāir itas tataḥ

dhīr aṭantī saha-vyakter aṭantīm darṣayec citim.

vastutas tu sadā pūrṇam eka-rūpaṁ ca cin-nabhaḥ;

vṛtti-çūnya-pradeṣeṣu dṛçyā-'bhāvān na paçyati.

30

cakṣuṣo rūpa-vat puṁso dṛçyā vṛttir hi, ne 'tarat;

samādhy-ādāu ca sā nā 'sti 'ty ataḥ pūrṇaḥ puṁs tadā.

«tarhi kaḥ suṣupti-samādhibhyām mokṣasya viṣeṣaḥ?» tatrā 'ha:

dvayorḥ sabijam, anyatra tad-dhatiḥ. 117.

dvayorḥ samādhi-suṣuptyorḥ sabijam bandha-bīja-sahitam brahmatvam; 35 anyatra mokṣe bījasyā 'bhāva iti viṣeṣa ity arthaḥ. «nanu cet samādhy-ādāu bandha-bījam asti, tarhi tenāi 'va paricchedāt katham brahmatvam?» iti cen, na; bandha-bījasya vāsanā-karmā-'des tadānīm upādhāv evā 'va-

sthānāt, na tu cetaneṣu; puruṣe ca teṣāṃ apratibimbanād iti. jāgrad-ādy-
avasthāyāṃ tu buddhi-vṛtti-pratibimba-vaçād āupādhiko bandha ity asakṛd
āveditam. «nanu Pātañjale tad-bhāṣye cā 'samprajñāta-yogo nirbīja
uktaḥ; atra katham sabīja ucyata?» iti cen, na; asamprajñāte krameṇa
6 bīja-kṣayo bhavati 'ty āçayenāi 'va tatra nirbījatva-vacanāt; anyathā sar-
vāsām evā 'samprajñāta-vyaktīnām nirbījatve vyutthānā-'nupapatter iti.

«nanu samādhi-suṣuptī drṣṭe staḥ; mokṣe tu kim pramāṇam?» iti
nāstikā-'kṣepam pariharati:

dvayor iva trayasyā 'pi drṣṭatvān, na tu dvāu. 118.

10 samādhi-suṣupti-drṣṭāntena mokṣasyā 'pi drṣṭatvād anumitatvān na
tu dvāu suṣupti-samādhi eva, kim tu mokṣo 'py asti 'ty arthaḥ. anumā-
nam ce 'ttham: suṣupty-ādāu yo brahma-bhāvas, tat-tyāgaç citta-gatād
rāgā-'di-doṣād eva bhavati. sa ced doṣo jñānena nāçitas, tarhi suṣupty-ādi-
sadrṣy evā 'vasthā sthirā bhavati; sāi 'va mokṣa iti.

15 «nanu vāsanā-'khyā-bīja-sattve 'pi vāirāgyā-'dinā vāsanā-kūṇṭhyād
arthā-'kārā vṛttiḥ samādhāu mā bhavatu; suṣupte tu vāsanā-prābalyād
artha-jñānam bhaviṣyaty eve 'ti na suṣuptāu brahma-rūpatā yukte » 'ti.
tatrā 'ha:

20 **vāsanayā 'nārtha-khyāpanam doṣa-yoge 'pi. na nimittasya
pradhāna-bādhakatvam. 119.**

yathā vāirāgye tathā nidrā-doṣa-yoge 'pi sati vāsanayā na svārtha-
khyāpanam sva-viṣaya-smāraṇam bhavati, yato na nimittasya guṇi-bhūtasya
saṃskārasya balavattara-nidrā-doṣa-bādhakatvam sambhavati 'ty arthaḥ.
balavattara eva hi doṣo vāsanām durbalām sva-kārya-kūṇṭhām karoti 'ti
25 bhāvaḥ.

saṃskāra-leçato jīvan-muktasya çarīra-dhāraṇam iti tṛtīyā-'dhyāye
proktam. tatrā 'yam ākṣepaḥ: «jīvan-muktasya çaçvad ekasminn apy
arthe 'smad-ādīnām iva bhogo drçyate. so 'nupapannaḥ; prathamam
bhogam utpādyāi 'va pūrva-saṃskāra-nāçāt; saṃskārā-'ntarasya ca jñāna-
30 pratibandhena karma-vad anudayād » iti. tatrā 'ha:

**ekaḥ saṃskāraḥ kriyā-nirvartako, na tu prati-kriyam saṃskāra-
bhedā, bahu-kalpanā-prasakteḥ. 120.**

yena saṃskāreṇa devā-'di-çarīra-bhoga ārabdhaḥ, sa eka eva saṃskāras
tac-çarīra-sādhyasya prārabdha-bhogasya samāpakāḥ; sa ca karma-vad
35 eva bhoga-samāpti-nāçyaḥ; na tu prati-kriyam prati-bhoga-vyakti saṃskāra-
nānātvam; bahu-vyakti-kalpanā-gāurava-prasaṅgād ity arthaḥ. kulāla-

cakra-bhramaṇa-sthale 'py evaṃ vegā-'khyāḥ saṃskāra eka eva bhramaṇa-samāpti-paryanta-sthāyī bodhyaḥ.

udbhij-jam çarīram astī 'ty uktam. « tatra bāhya-buddhy-abhāvāc çarīratvam nā 'stī » 'ti nāstikā-'kṣepam apākaroti :

na bāhya-buddhi-niyamo, vṛkṣa-gulma-latāu-'śadhi-vanaspati- 6
tṛṇa-vīrudhā-'dīnām api bhoktṛ-bhogā-'yatanatvam, pūrva-
vat. 121.

na « bāhya-jñānam yatrā 'sti, tad eva çarīram » iti niyamaḥ; kim tu vṛkṣā-'dīnām antaḥ-samjñānām api bhoktṛ-bhogā-'yatanatvam çarīratvam mantavyam; yataḥ pūrva-vat pūrvo-'kto yo bhoktr-adhiṣṭhānam vinā 10 manuṣyā-'di-çarīrasya pūti-bhāvas, tad vad eva vṛkṣā-'di-çarīreṣv api çuṣkatā-'dikam ity arthaḥ. tathā ca çrutiḥ « asya yad ekām çākhām jīvo jahāty, atha sā çuṣyatī » 'ty-ādir iti.

“na bāhya-buddhi-niyama” ity aṇṇasya pṛthak-sūtratve 'pi sūtra-dvayam ekī-kṛtye 'ttham eva vyākhyeyam; sūtra-bhedas tu dāirghya- 15 bhayād iti bodhyam.

smṛteç ca. 122.

“çarīra-jāiḥ karma-doṣāir yāti sthāvaratām naraḥ,
vācīkāiḥ pakṣi-mṛgatām, mānasāir antya-jātītām ”

ity-ādi-smṛter api vṛkṣā-'diṣu bhoktṛ-bhogā-'yatanatvam ity arthaḥ. 20

« nanu vṛkṣā-'diṣv apy evaṃ cetanatvena dharmā-'dharmo-'tpatti-prasaṅgaḥ. » tatrā 'ha :

na deha-mātrataḥ karmā-'dhikāritvam, vāciṣṭya-çruteḥ. 123.

na deha-mātreṇa dharmā-'dharmo-'tpatti yogyatvam jīvasya. kutaḥ? vāciṣṭya-çruteḥ; brāhmaṇā-'di-deha-viçiṣṭatvenāi 'vā 'dhikāra-çravaṇād 25 ity arthaḥ.

deha-bhedenāi 'va karmā-'dhikāram darçayan deha-trāūvidhyam āha :
tridhā trayāṇām vyavasthā karmadeho-'pabhoga-deho-'bhaya-
dehāḥ. 124.

trayāṇām uttamā-'dhama-madhyamānām sarva-prāṇinām tri-prakāro 30 deha-vibhāgaḥ: karmadeha-bhogadeho-'bhayadehā itī 'ty arthaḥ. tatra karma-dehaḥ parama-rṣiṇām, bhoga-deha Indrā-'dīnām sthāvarā-'dīnām co, 'bhaya-deho rāja-rṣiṇām iti. atra prādhānyena tridhā vibhāgaḥ; anyathā sarvasyāi 'va bhoga-dehatvā-'patteḥ.

caturtham api ṣarīram āha :

na kiṃcid apy anuṣayinaḥ. 125.

“ vidyād anuṣayaṃ dveṣe paṇcātāpā-'nubandhayor ”

iti vākyaḍ anuṣayo 'tra vāirāgyam. viraktānāṃ ṣarīram etat-traye na
5 kiṃcid api, etat-traya-vilakṣaṇam ity arthaḥ; yathā Dattātreyā-Jaḍabha-
ratā-'dīnām; teṣāṃ jñāna-mātra-pradhāna-dehatvād iti.

uktasye 'ṣvarā-'bhāvasya sthāpanāya parā-'bhyupagataṃ jñāne-'cchā-
krty-ādi-nityatvam pratiṣedhati :

na buddhy-ādi-nityatvam āṣraya-viṣeṣe 'pi, vahni-vat. 126.

10 buddhir atrā 'dhyavasāyā-'khyā vṛttiḥ. tathā ca jñāne-'cchā-krty-
ādīnām āṣraya-viṣeṣe parāir iṣvaro-'pādhitayā 'bhyupagate 'pi nityatvam
nā 'sti; asmad-ādi-buddhi-dṛṣṭāntena sarveṣāṃ eva buddhi-'cchā-'dīnām
anityatvā-'numānāt; yathā lāukika-vahni-dṛṣṭāntenā 'varāṇa-tejaso 'py
anityatvā-'numānam ity arthaḥ.

15 āstām tāvaj jñāne-'cchā-'der nityatvam; tad-āṣraya iṣvaro-'pādhir evā
'siddha, iṣvarasyā 'siddher ity āha :

āṣrayā-'siddheṣ ca. 127.

sugamam.

« nanv evam brahmā-'ndā-'di-sarjana-samarthaṃ sarvajñatvā-'dikam
20 katham janyam sambhāvyetā 'pi; loke tapa-ādibhir evam āiṣvarya-'darṣa-
nād » iti. tatrā 'ha :

yoga-siddhayo 'py āuṣadhā-'di-siddhi-van nā 'palapaniyāḥ. 128.

āuṣadhā-'di-siddhi-dṛṣṭāntena yoga-jā apy aṇimā-'di-siddhayaḥ sṛṣṭy-
ādy-upayoginyaḥ sidhyantī 'ty arthaḥ.

25 puruṣa-siddhi-pratikūlatayā bhūta-cāitanya-vādinam pratyācāṣṭe :

na bhūta-cāitanyam, pratyekā-'dṛṣṭeḥ sāmhatye 'pi ca — sām-
hatye 'pi ca. 129.

sāmhatā-bhāvā-'vasthāyām api pañca-bhūteṣu cāitanyam nā 'sti;
vibhāga-kāle praty-ekam cāitanyā-'dṛṣṭer ity arthaḥ. tṛtīyā-'dhyāye ca
30 'dam sva-siddhānta-vidhayo 'ktam, atra ca para-mata-nirākaraṇāye 'ti na
pāunaruktyam doṣāye 'ti. vīpsā 'dhyāya-samāptāu.

sva-siddhānta-viruddhā-'rtha-bhāṣiṇo ye ku-vādinaḥ,

pañcame tān nirākṛtya sva-siddhānto dṛḍhī-kṛtaḥ.

iti Vijñānabhikṣu-nirmite Kāpila-sāṃkhya-pravacanasya bhāṣye para-pakṣa-
35 nirajāyā-'dhyāyaḥ pañcamaḥ.

adhyāya-catuṣkeṇa samasta-gāstrā-'rtham pratijñāya pañcamā-'dhyāye para-pakṣa-nirākaraṇena prasādhye 'dānīm tam eva sāra-bhūta-gāstrā-'rtham ṣaṣṭhā-'dhyāyena saṃkalayann upasamūharati. uktā-'rthānām hi punas tantrā-'khye vistare kṛte ṣiṣyāṇām asaṃdigdhā-'viparyasto dṛḍha-taro bodha utpadyata iti; ataḥ sthūṇā-nikhanana-nyāyād anukta-yukty- 5 ādy-upanyāsāc ca nā 'tra pāunaruktyam doṣāya:

asty ātmā, nāstitva-sādhana-'bhāvāt. 1.

«jānāmī» 'ty evam pratiyamānatayā puruṣaḥ sāmānyataḥ siddha evā 'sti; bādhaka-pramāṇā-'bhāvāt: atas tad-viveka-mātram kartavyam ity arthaḥ. 10

tatra viveke pramāṇa-dvayam āha sūtrābhyām:

dehā-'di-vyatirikto 'sāu, vāicitryāt. 2.

asāv ātmā draṣṭā dehā-'di-prakṛty-antebhyo 'tyantam bhinnō, vāicitryāt; pariṇāmitvā-'pariṇāmitvā-'di-vāidharmyād ity arthaḥ. prakṛty-ādayas tāvat pratyakṣā-'numānā-'gamāiḥ pariṇāmitayāi 'va siddhāḥ; puru- 15 ṣasyā 'pariṇāmitvaṃ tu sadā-jñāta-viṣayatvād anumīyate. tathā hi, yathā cakṣuṣo rūpam eva viṣayo, na saṃnikarṣa-sāmye 'pi rasā-'dir, evam puruṣa-sya sva-buddhi-vṛttir eva viṣayo, na tu saṃnikarṣa-sāmye 'py anyad vastv iti phala-balāt klptam. buddhi-vṛtty-ārūḍhatayāi 'va tv anyad bhogyam bhavati puruṣasya, na svataḥ; sarvadā sarva-bhānā-'patteḥ. tāc ca buddhi- 20 vṛttayo nā 'jñātās tiṣṭhanti; jñāne-'cchā-sukhā-'dinām ajñāta-sattā-svikāre teṣv api ghaṭā-'dāv iva saṃcayā-'di-prasaṅgād «aham jānāmi na vā, sukhī na ve?» 'ty-ādi-rūpeṇa. atas tāsāṃ sadā-jñātātvaṃ tad-draṣṭā cetano 'pariṇāmī 'ty āyātam; cetanasya pariṇāmitve kadācid āndhya-pariṇāmena satyā api buddhi-vṛtter adarṣanā-'patter iti. evam pārārthyā-'pārārthyā- 25 'dikam api pūrvo-'ktaṃ vāidharmya-jātam bodhyam.

ṣaṣṭhi-vyapadeṣād api. 3.

«mame 'daṃ ṣarīram, mame 'yam buddhir» ity-āder viduṣāṃ ṣaṣṭhī-vyapadeṣād api dehā-'dibhya ātmā bhinnāḥ; atyantā-'bhede ṣaṣṭhy-an-upapatter ity arthaḥ. tad uktaṃ Viṣṇupurāṇe: 30

“tvam kim etac chirah? kim tu giras tava, tatho 'daram.

kim u pādā-'dikaṃ tvam vāi? tavāi 'tad dhi, mahī-pate.

samastā-'vayavebhyas tvam pṛthag-bhūya vyavasthitah

«ko 'ham?» ity atra nipuṇo bhūtvā cintaya, pāṛthive” 'ti.

na ca «sthūlo 'ham» ity-ādir api vidvad-vyapadeṣo 'stī» 'ti vācyam; 35 ṣṛuṭyā bādhitatayā «mamā 'tmā Bhādrasena» iti-vad gāuṇatvenāi 'va tad-upapatter iti.

«nanu <puruṣasya cāitanyam, Rāhoḥ çiraḥ, çilā-putrasya çarīram> ity-ādi-vyapadeṣa-vad ayam api bhavatu.» tatrā 'ha:

na çilā-putra-vad dharmi-grāhaka-māna-bādhāt. 4.

- «çilā-putrasya çarīram» ity-ādi-vad ayam ṣaṣṭhī-vyapadeṣo na bhavati.
 6 çilā-putrā-di-sthale dharmi-grāhaka-pramāṇena bādhād vikalpa-mātram;
 «mama çarīram» iti vyapadeṣe tu pramāṇa-bādhō nā 'sti; dehā-'tmatāyā
 eva çruty-ādi-pramāṇair bādhād ity arthaḥ. yas tu çāstreṣu mama-kāra-
 pratiṣedhaḥ, sa svāmyasyā 'nityatayā vācā-'rambhaṇa-mātratvenā 'satyatā-
 para eve 'ti bhāvaḥ. <puruṣasya cāitanyam> ity atrā 'py asti dharmi-
 10 grāhaka-māna-bādhāḥ; anavasthā-bhayena lāghavāc ca dehā-'di-vyatirikta-
 tayā 'tma-siddhāu cāitanya-svarūpatā-'vagāhanād iti.

dehā-'di-vyatiriktatayā puruṣam avadhārya tan-muktim avadhārayati:

atyanta-duḥkha-nivṛtṭyā kṛta-kṛtyatā. 5.

sugamam.

- 16 «nanu duḥkha-nivṛtṭyā sukhasyā 'pi nivartanāt tulyā-'ya-vyayatvena
 na sā puruṣārtha» iti. tatrā 'ha:

yathā duḥkhāt kleṣaḥ puruṣasya, na tathā sukhād abhilāṣaḥ. 6.

- viṣaya-vidhayā hetutāyām pañcamyāu. kleṣaḥ cā 'tra dveṣaḥ. yathā
 20 duḥkhe dveṣo balavattaro, nāi 'vam sukhe 'bhilāṣo balavattaro, 'pi tu tad-
 apekṣayā durbala ity arthaḥ. tathā ca sukhā-'bhilāṣam bādhitvā 'pi
 duḥkha-dveṣo duḥkha-nivṛttāv eve 'cchān janayatī 'ti na tulyā-'ya-vyaya-
 tvam iti. tad uktam:

“abhyarthanā-bhaṇḍa-bhayena sādthur

- 25 mādhyasthyam iṣṭe 'py avalambate 'rtha” iti.

yā tu narakā-'di-duḥkha-darṣane 'pi kṣudra-sukha-pravṛtṭiḥ, sā rāgā-'di-
 doṣa-vaçād eve 'ti.

sukhā-'pekṣayā duḥkhasya bahulatvād api duḥkha-nivṛttir eva puru-
 ṣārtha ity āha:

- 30 **kuṭrā-'pi ko-'pi sukhī 'ti. 7.**

ananta-trṇa-vṛkṣa-paçu-pakṣi-manuṣyā-'di-madhye svalpo manuṣya-
 devā-'dir eva sukhī bhavatī 'ty arthaḥ. itir hetāu.

tad api kādācitkam kvācitka-sukham madhu-viṣa-sampṛktā-'nna-vad
 vicārakāṇām heyam eve 'ty āha:

- 35 **tad api duḥkha-çabalam iti duḥkha-pakṣe niḥkṣipante vi-
 vecakāḥ. 8.**

tad api pūrva-sūtro-'ktaṁ sukham api duḥkha-miçṛitam ity ato duḥkha-koṭāu sukha-duḥkha-vivecakā niḥkṣipanta ity arthaḥ. tad uktam Yoga-sūtreṇa: "pariṇāma-tāpa-saṁskāra-duḥkhāir guṇa-vṛtti-virodhāc ca sarvam eva duḥkham vivekina" iti. Viṣṇupurāṇe 'pi:

"yad-yat prīti-karam puṁsām vastu, Māitreya, jāyate, 5
tad eva duḥkha-vṛkṣasya bījatvam upagacchatī" 'ti.

«kevalā duḥkha-nivṛttir na puruṣārthaḥ, kiṁ tu sukho-'parakte» 'ti matam apākaroti:

sukha-lābhā-'bhāvād apuruṣārthatvam iti cen, na, dvāividhyāt.

9.

sukha-lābhā-'bhāvān mokṣā-'khyā-duḥkhā-'bhāvasyā 'puruṣārthatvam iti cen, na; puruṣārthasya dvāividhyād, dvi-prakāratvāt: sukhatva-duḥkhā-'bhāvatvābhyām ity arthaḥ. <sukhī syām,> <duḥkhī na syām> iti hi pṛthag eva lokānām prārthanā dṛṣyata iti.

çaṅkate:

nirguṇatvam ātmano, 'saṅgatvā-'di-çruteḥ. 10.

«nanv ātmano nirguṇatvaṁ sukha-duḥkha-mohā-'dy-akhila-guṇa-çūṇyatvaṁ nityam eva siddham; asaṅgatva-çruteḥ, vikāra-hetu-saṁyogā-'bhāva-çraṇaṇāt; taṁ vinā ca guṇā-'khyā-vikārā-'sambhavāt. ato na duḥkha-nivṛttir api puruṣārtho ghaṭata» ity arthaḥ. <nanu saṅgam vinā 20
svayam eva vikāro bhavaty> iti cen, «na;

"dāhāya nā 'nalo vahner nā 'paḥ kledāya cā 'mbhasaḥ,
tad dravyam eva tad-dravya-vikārāya na vāi yataḥ.

kiṁ ca svayaṁ vikāritve mokṣo nāi 'vo 'papadyate;
svayam moha-vikāreṇa punar-bandha-prasaṅgata" iti. 25

tathā co 'ktaṁ Kāurme:

"yady ātmā malino 'svaccho vikārī syāt svabhāvataḥ,
na hi tasya bhaven muktir janmā-'ntara-çatāir api" » 'ti.

samādhatte:

para-dharmatve 'pi tat-siddhir avivekā. 11.

30

sukha-duḥkhā-'di-guṇānām citta-dharmatve 'pi tatrā 'tmani siddhiḥ pratibimba-rūpeṇā 'vasthitiḥ; avivekān nimittāt, prakṛti-puruṣa-saṁyoga-dvāre 'ty arthaḥ. etac ca prathamā-'dhyāye pratipāditam, "nimittatvam avivekasya na dṛṣṭa-hānir" iti tṛtīyā-'dhyāya-sūtre ce 'ti. tathā ca sphaṭike lāuhītyam iva puruṣe pratibimba-rūpeṇa duḥkha-sattvāt tan-nivṛttir eva 35
puruṣārthaḥ. pratibimba-dvāraka-duḥkha-sambandhasyāi 'va bhogatayā pratibimba-rūpeṇāi 'va duḥkhasya heyatvād iti.

«aviveka-mūlaḥ puruṣe guṇa-bandhaḥ; avivekas tu kim-mūlaka?»
ity ākāṅkṣāyām āha:

anādir aviveko, 'nyathā doṣa-dvaya-prasakteḥ. 12.

agṛhītā-'saṃsargakam ubhaya-viṣayaka-jñānam avivekaḥ. sa ca pra-
5 vāha-rūpeṇā 'nādiḥ citta-dharmaḥ pralaye vāsanā-rūpeṇa tiṣṭhati; anyathā
tasya sādītve doṣa-dvaya-prasaṅgāt. sādītve hi svata evo 'tpāde muktasyā
'pi bandhā-'pattiḥ; karmā-'di-janyatve ca karmā-'dikam praty api kāraṇa-
tvenā 'vivekā-'ntarā-'nveṣaṇe 'navasthe 'ty arthaḥ. ayaṃ cā 'viveko vṛtti-
rūpaḥ pratibimbā-'tmanā puruṣa-dharma iva bhavati 'ty atah puruṣasya
10 bandha-prayojaka iti prāḡ evo 'ktaṃ vakṣyate ca.

«nanu ced anādis, tarhi nityaḥ syād » iti. tatrā 'ha:

na nityaḥ syād ātma-vad, anyathā 'nucchittiḥ. 13.

ātma-van nityo 'khaṇḍā-'nādir na bhavati, kiṃ tu pravāha-rūpeṇā
'nādiḥ; anyathā 'nādi-bhāvasya tasya ṣṛuṭi-siddho-'chedā-'nupapatter ity
15 arthaḥ.

bandha-kāraṇam uktvā mokṣa-kāraṇam āha:

pratiniyata-kāraṇa-nāḥyatvam asya, dhvānta-vat. 14.

asya bandha-kāraṇasyā 'vivekasya ṣukti-rajatā-'di-sthale pratiniyataṃ
yan nāḥ-kāraṇam vivekas, tan-nāḥyatvam, tamo-vat; andhakāro hi prati-
20 niyatenā 'lokenāi 'va nāḥyate, nā 'nya-sādhanene 'ty arthaḥ. tad uktaṃ
Viṣṇupurāṇe:

“andhaṃ tama ivā 'jñānaṃ, dīpa-vac ce 'ndriyo-'dbhavam;
yathā sūryas tathā jñānaṃ, yad, vipra-rṣe, viveka-jaṃ ” iti.

vivekenāi 'vā 'viveko nāḥyata iti pratiniyamasya grāhakam apy āha:

atrā 'pi pratiniyamo 'nvaya-vyatirekāt. 15.

dhvāntā-'lokeyor iva prakṛte 'pi pratiniyamaḥ ṣukti-rajatā-'diṣv
anvaya-vyatirekābhyām eva grāhya ity arthaḥ.

athavāi 'vaṃ vyākhyeyam: «nanu vivekasyā 'pi kim pratiniyataṃ
kāraṇam?» tatrā 'ha: atrā 'pi viveke 'pi kāraṇa-niyamo 'nvaya-vyatirek-
30 ābhyām eva siddhaḥ. ṣṛavāṇa-manana-nididhyāsana-rūpaṃ eva kāraṇam,
na tu karmā-'dī 'ti; karmā-'dikaṃ tu bahir-aṅgam eve 'ty arthaḥ.

bandhasya svābhāvikatvā-'dikaṃ na sambhavati 'ti prathamā-'dhyāyo-
'ktaṃ smārayati:

prakārā-'ntarā-'sambhavād aviveka eva bandhaḥ. 16.

35 bandho 'tra duḥkha-yogā-'khyā-bandha-kāraṇam. ṣeṣaṃ sugamam.

«nanu mukter api kāryatayā vināṣā-'pattyā punar-bandhaḥ syād » iti. tatrā 'ha :

na muktasya punar-bandha-yogo 'py, anāvṛtti-ṣruteḥ. 17.

bhāva-kāryasyāi 'va vināṣitayā mokṣasya nāṣo nā 'sti ; “na sa punar āvartata” iti ṣruter ity arthaḥ. —api-ṣabdaḥ pūrva-sūtro-'ktā-'rtha-sam- uccaye. 6

apurūṣārthatvam anyathā. 18.

anyathā muktasyā 'pi punar-bandhe pralaya-vad eva mokṣasyā 'puru- ṣārthatvam parama-puruṣārthatvā-'bhāvo vā syād ity arthaḥ.

apurūṣārthatve hetum āha :

10

aviṣeṣā-'pattir ubhayoḥ. 19.

bhāvi-bandhatva-sāmyeno 'bhayor mukta-baddhayor viṣeṣo na syāt. tataḥ cā 'puruṣārthatvam ity arthaḥ.

«nanv evam baddha-muktayor viṣeṣā-'bhyupagame nitya-muktatvaṁ katham ucyate ? » tatrā 'ha :

15

muktir antarāya-dhvaster na paraḥ. 20.

vakṣyamāṇā-'ntarāyasya dhvaṁsād atiriktaḥ padārtho na muktir ity arthaḥ. yathā hi svabhāva-ṣuklasya sphaṭikasya japo-'pādhi-nimittam raktatvaṁ ṣāuklyā-'varaka-rūpaṁ vighna-mātraṁ, na tu japo-'padhānena ṣāuklyam naṣyati japā-'pāye co 'tpadyate, tathāi 'va svabhāva-nirduḥ- khasyā 'tmano buddhy-upādhikam duḥkha-pratibimbaṁ tad-āvaraka-rūpaṁ vighna-mātraṁ, na tu buddhy-upadbānena duḥkham jāyate tad-apāye ca naṣyati 'ti. ato nitya-mukta ātmā, bandha-mokṣau tu vyāvahārikāv ity avirodha iti. 20

«nanv evam bandha-mokṣayor mithyātve mokṣasya puruṣārthatā- pratipādaka-ṣruty-ādi-virodha » ity ata āha :

tatrā 'py avirodhaḥ. 21.

tatrā 'py antarāya-dhvaṁsasya mokṣatve 'pi puruṣārthatvā-'virodha ity arthaḥ. duḥkha-yoga-viyogāv eva hi puruṣe kalpitāu, na tu duḥkha- bhogo 'pi. bhogaḥ ca pratibimba-rūpena duḥkha-sambandha ity atah- pratibimba-rūpena duḥkha-nivṛttir yathā-'rthāi 'va puruṣārthaḥ. sa evā 'ntarāya-dhvaṁsaḥ ; tādrṣaḥ ca mokṣo yathā-'rtha eve 'ti bhāvaḥ. 30

«nanv antarāya-dhvaṁsa-mātraṁ cen muktis, tarhi ṣravaṇa-mātreṇāi 'va tat-siddhiḥ syād, ajñāna-pratibaddha-kaṇṭha-cāmīkara-siddhi-vad » iti. tatrā 'ha :

35

adhikāri-trāividhyān na niyamaḥ. 22.

uttama-madhyamā-'dhamās trividhā jñānā-'dhikāriṇaḥ; tena ṣravaṇa-mātrā-'nantaram eva mānasa-sākṣātkāraḥ sarveṣām iti na niyama ity arthaḥ. ato mandā-'dhikāra-doṣād Virocana-'dīnām ṣravaṇa-mātrāe citta-vilāyana-kṣamam mānasa-jñānam no 'tpannam, na tu ṣravaṇasya jñāna-
 5 jananā-'sāmarthyād iti.

na kevalam ṣravaṇa-mātram jñāne dṛṣṭa-kāraṇam, anyad apī 'ty āha :
 dārḍhyā-'rtham uttareṣām. 23.

ṣravaṇād uttareṣām manana-nididhyāsanā-'dīnām antarāya-dhvaṅsa-syā 'tyantikatva-rūpa-dārḍhyā-'rtham niyama ity anuṣajyate.

10 uttarāṇy eva sādhanāny āha :

sthira-sukham āsanam iti na niyamaḥ. 24.

āsane padmā-'sanā-'di-niyamo nā 'sti; yataḥ sthiram sukham ca yat, tad evā 'sanam ity arthaḥ.

mukhyam sādhanam āha :

15 dhyānam nirviṣayam manaḥ. 25.

vṛtti-ṣūnyam yad antaḥkaraṇam bhavati, tad eva dhyānam yogaḥ citta-vṛtti-nirodha-rūpa ity arthaḥ. kārya-kāraṇā-'bhedenā kāraṇa-ṣabdaḥ kārye prayuktaḥ; etat-sādhanatvena dhyānasya vakṣyamānatvād iti.

« nanu yogā-'yogayoḥ puruṣasyāi 'karūpyāt kim yogene ? » 'ty ācaṅkya
 20 samādhatte :

ubhayathā 'py aviṣeṣaḥ cen, nāi 'vam, uparāga-nirodhād vi-
 25 ṣeṣaḥ. 26.

uparāga-nirodhād vṛtti-pratibimbā-'pagamād yogā-'vasthāyām ayogā-'vasthāto viṣeṣaḥ puruṣasye 'ti siddhānta-dalā-'rthaḥ; ṣeṣam vyākhyāta-
 25 prāyam.

« nanu niḥsaṅge katham uparāgaḥ ? » tatrā 'ha :

niḥsaṅge 'py uparāgo 'vivekāt. 27.

niḥsaṅge yady api pāramārthika uparāgo nā 'sti, tathā 'py uparāga iva bhavati 'ti kṛtvā pratibimba evo 'parāga iti vyavahriyata uparāga-
 30 vivekibhir ity arthaḥ.

etat eva vivṛṇoti :

japā-sphaṭikayor iva no 'parāgaḥ, kim tv abhimānaḥ. 28.

yathā japā-sphaṭikayor no 'parāgaḥ, kim tu japā-pratibimba-vaṣṭād uparāgā-'bhimāna-mātram (raktaḥ sphaṭika) iti, tathāi 'va buddhi-puru-
 35 ṣayor no 'parāgaḥ, kim tu buddhi-pratibimba-vaṣṭād uparāgā-'bhimāno

'viveka-vaçād ity arthaḥ. ata uparāga-tulyatayā vṛtti-pratibimba eva puruṣo-'parāga iti sūtra-dvaya-paryavasito 'rthaḥ. tathā ca smaryate:

“yathā jale candramasaḥ kampā-'dis tat-kṛto guṇaḥ,
dr̥çyate 'sann api draṣṭur ātmano 'nātmano guṇa” iti.

eṣa eva ca duḥkhā-'tmaka-vṛtter uparāgo duḥkha-nivṛtṭy-ākhyā-mokṣasyā 5
'ntarāyaḥ; tasya ca dhvaṃsaç citta-layāt; so 'pi ca citta-vṛtti-nirodhā-
'khyenā 'sampprajñāta-yogene 'ty ato yogād evā 'ntarāya-dhvaṃso bhavati
'ti yoga-çāstrasyā 'pi siddhāntaḥ.

“dhyānaṃ nirviṣayam mana” iti yoga uktaḥ. tasya sādhanāny ācak-
ṣāṇa eva yathokto-'parāgasya nirodho-'pāyam āha: 10

dhyāna-dhāraṇā-'bhyāsa-vāirāgyā-'dibhis tan-nirodhaḥ. 29.

samādhi-dvārā dhyānaṃ yogasya kāraṇaṃ, dhyānasya ca kāraṇaṃ
dhāraṇā, tasyāç ca kāraṇaṃ abhyāsaç citta-sthāirya-sādhanā-'nuṣṭhānam,
abhyāsasyā 'pi kāraṇaṃ viśaya-vāirāgyaṃ, tasyā 'pi doṣa-darçana-yama-
niyamā-'dikam iti Pātañjalo-'kta-prakriyayā tan-nirodha uparāga-nirodho 15
bhavati citta-vṛtti-nirodhā-'khyā-yoga-dvāre 'ty arthaḥ.

citta-niṣṭha-dhyānā-'dinā puruṣasyo 'parāga-nirodhe pūrvā-'cārya-sid-
dhaṃ dvāraṃ darçayati:

laya-vikṣepayor vyāvṛtṭye 'ty ācāryāḥ. 30.

dhyānā-'dinā cittasya nidrā-vṛtteḥ pramāṇā-'di-vṛtteç ca nivṛtṭyā 20
puruṣasyā 'pi vṛtṭy-uparāga-nirodho bhavati; bimba-nirodhe pratibimbasyā
'pi nirodhād iti pūrvā-'cāryā āhur ity arthaḥ. yathā Patañjalir “yogaç
citta-vṛtti-nirodhaḥ,” “tadā draṣṭuḥ svarūpe 'vasthānam,” “vṛtti-sārūpyam
itaratre” 'ti sūtra-trayeṇāi 'tad evā 'ha, tathā

“nityaḥ sarvatra-go hy ātmā; buddhi-samnidhimattayā 25
yathā-yathā bhaved buddhir ātmā tadvad ihe 'ṣyata”

ity-ādi-smṛtayo 'py etad āhur iti. tad evam asamprajñāta-yogād eva
sākṣātkāra-dvārā mokṣā-'ntarāya-dhvaṃsa iti pragaṭṭakā-'rthaḥ.

dhyānā-'dāu guhā-'di-sthāna-niyamo nā 'stī 'ty āha:

na sthāna-niyamaç, citta-prasādāt. 31.

citta-prasādād eva dhyānā-'dikam; atas tatra na guhā-'di-sthāna-
niyama ity arthaḥ. çāstre tv āutsargikā-'bhīprāyeṇāi 'vā 'raṇya-giri-guhā-
'di-sthānaṃ yogasyo 'ddiṣṭam iti. ata eva Brahma-sūtram api: “yatrāi
'kāgratā, tatrā 'viçṣād” iti.

samāpto mokṣa-vicāraḥ; idānīm puruṣā-'pariṇāmitvāya jagat-kāraṇaṃ 35
upasaṃharati:

prakṛter ādyo-'pādānatā, 'nyeṣāṃ kāryatva-ṣruteḥ. 32.

mahad-ādīnāṃ kāryatva-ṣṛaṇāt teṣāṃ mūla-kāraṇatayā prakṛtiḥ
sidhyati 'ty arthaḥ.

« nanu puruṣa evo 'pādānam bhavatu. » tatrā 'ha :

5 nityatve 'pi nā 'tmano, योग्यत्वā-'bhāvāt. 33.

guṇavattvaṃ saṃgitvaṃ co 'pādāna-yogyatā. tayoḥ abhāvāt puru-
ṣasya nityatve 'pi no 'pādānatvam ity arthaḥ.

« nanu “ bahvīḥ prajāḥ puruṣāt samprasūtā ” ity-ādi-ṣruteḥ puruṣasya
kāraṇatvā-'vagamād vivartā-'di-vādā ācraṇīyā? » ity ācāṅkyā 'ha :

10 ṣṛuti-virodhān na kutarkā-'pasadasyā 'tma-lābhaḥ. 34.

puruṣa-kāraṇatāyāṃ ye-ye pakṣāḥ sambhāvitās, te sarve ṣṛuti-viruddhā
ity atas tad-abhyupagantīnāṃ kutārkikā-'dy-adhamānāṃ ātma-svarūpa-
jñānaṃ na bhavati 'ty arthaḥ. etenā 'tmani sukha-duḥkhā-'di-guṇo-
'pādānatva-vādino 'pi kutārkikā eva, teṣāṃ apy ātma-yathārtha-jñānaṃ
15 nā 'stī 'ty avagantavyam. ātma-kāraṇatā-ṣṛutayaḥ ca ṣakti-ṣaktimad-
abhedeno 'pāśanā-'rthā eva; “ ajām ekām ” ity-ādi-ṣṛutibhiḥ pradhāna-
kāraṇatā-siddheḥ. yadi cā 'kāṣasyā 'bhrā-'dy-adhiṣṭhāna-kāraṇatā-vad
ātmanaḥ kāraṇatvam ucyate, tadā tan na nirākurmah; pariṇāmasyai 'va
pratiśedhād iti.

20 « sthāvara-jaṅgamā-'diṣu pṛthivy-ādīnāṃ eva kāraṇatva-darṣanāt
katham prakṛteḥ sarvo-'pādānatvam? » tatrā 'ha :

pāramparye 'pi pradhānā-'nuvṛttir, aṇu-vat. 35.

sthāvarā-'diṣu pāramparayā kāraṇatve 'pi teṣu pradhānasyā 'nugamād
upādānatvam akṣatam; yathā 'nikurā-'di-dvārakatve 'pi sthāvarā-'diṣu
25 pāṛthivā-'dy-aṇūnāṃ anugamād upādānatvam ity arthaḥ.

vana-nyāyena prakṛter vyāpakatve pramāṇam āha :

sarvatra kārya-darṣanād vibhutvam. 36.

avyavasthayā sarvatra vikāra-darṣanāt pradhānasya vibhutvam;
yathā 'hor ghaṭā-'di-vyāpitvam ity arthaḥ. etac ca prāg eva vyākhyā-
30 tam.

« nanu paricchinnavatve 'pi yatra kāryam utpadyate, tatra gacchatī 'ti
vaktavyam? » tatrā 'hā :

gati-yoge 'py ādya-kāraṇatā-hānir, aṇu-vat. 37.

gati-svikāre 'pi paricchinnavatayā mūla-kāraṇatvā-'bhāvaḥ pāṛthivā-'dy-
35 aṇu-dṛṣṭāntene 'ty arthaḥ.

athave 'tthaṃ vyākhyeyam. « nanu triguṇā-'tmaka-pradhānasyā 'nyo-

'nya-samyogā-'rtham ṣṛuṭi-smṛtiṣu kriyā kṣobhā-'khyā ṣṛūyate; kriyāvat-
tvāc ca tantv-ādi-dṛṣṭāntena mūla-kāraṇatvā-'bhāva» ity āṇḍikya pari-
harati: gati-yoge 'py ādya-kāraṇatā-'hānir, aṇu-vat. gatiḥ kriyā; tat-
sattve 'pi mūla-kāraṇatāyā ahāniḥ; yathā vāiṣeṣika-mate pārthivā-'dy-
aṇūnām ity arthaḥ.

6

«nanu prthivy-ādīnām navānām eva dravyānām darṣanāt katham
prthivītvā-'di-ṣūnyam pradhānā-'khyam dravyam ghaṭeta? na ca «pra-
dhānām dravyam eva mā 'stv» iti vācyam; samyoga-vibhāga-pariṇāmā-
'dibhir dravyatva-siddher» iti. tatrā 'ha:

prasiddhā-'dhikyam pradhānasya, na niyamaḥ. 38.

10

prasiddha-nava-dravyā-'dhikyam eva pradhānasya; ato navāi 'va
dravyāṇi 'ti na niyama ity arthaḥ. ātmā-'tiriktānām prthivy-ādīnām
aṣṭānām eva kāryatva-ṣṛavaṇam cā 'tra niyame bādhakam iti bhāvaḥ.

«kim sattvā-'dayo guṇā eva prakṛtir, athavā guṇa-traya-rūpa-dravya-
trayā-'dhāra-bhūtā prakṛtir?» iti samṛcaye 'vadhārayati:

15

sattvā-'dīnām a-tad-dharmatvaṃ, tad-rūpatvāt. 39.

sattvā-'di-guṇānām prakṛti-dharmatvaṃ nā 'sti, prakṛti-svarūpatvāt
ity arthaḥ. yady api ṣṛuṭi-smṛtiṣu 'bhayam eva ṣṛūyate, tathā 'pi lāghavā-
'di-tarkataḥ svarūpatvam evā 'vadhāryate, na tu dharmatvam. tathā hi,
sattvā-'di-trayaṃ kim prakṛteḥ kārya-rūpo dharmo, 'thavā 'kāṣasya vāyu-
vat samyoga-mātreṇa nitya eva dharmāḥ syāt? ādye ekasyā eva prakṛter
dravyā-'ntara-saṅgam vinā vicitra-guṇa-trayo-'tpatty-asambhavaḥ; dṛṣṭa-
viruddha-kalpanā-'nāucityam ca. antye nityebhya eva sattvā-'dibhyo 'nyo-
'nya-saṅgena vicitra-sakala-kāryo-'papattāu tad-atirikta-prakṛti-kalpanā-
vāiyarthyaṃ iti. sattvā-'dīnām prakṛti-kāryatvā-'di-vacanāni cā 'ūcetaḥ
prakāṣā-'di-kāryo-'pahitatayā 'bhivyakty-ādikam eva bodhayanti; yathā
prthivīto dvīpo-'tpattim iti.

«nanv evam aṣṭāviṇṣati-tattva-pratipādaka-ṣāstra-virodha» iti cen,
na; tatra prakṛti-dharmāṇām sukhā-'dīnām vāiṣeṣika-guṇānām prthak-
tattvā-'bhyupagamena tattvānām aṣṭāviṇṣati-sāṃkhyo-'papatteḥ.

30

vastutas tv idaṃ sūtram itthaṃ vyākhyeyam: sattvā-'dīnām a-tad-
dharmatvam prakṛti-kārya-mātratvā-'bhāvaḥ; tad-rūpatvāt prakṛter api
sattvā-'di-rūpatvāt,

“sattvaṃ rajas tama iti eṣāi 'va prakṛtiḥ smṛte”

'ty-ādi-smṛtibhya iti. tathā ca vāiṣeṣikāṇām prthivy-ādiṣv ivā 'smākam api
kārya-kāraṇo-'bhaya-rūpatayā sattvā-'diṣu prakṛti-kāryatvā-'di-vākyānām
avirodhaḥ. tatra sāmānya-'vasthaṃ sattvaṃ aṇu-tulyam vāiṣāmyā-'vastha-

35

sya tantu-tulyasya mahat-tattvā-'di-kāraṇa-sattvasya kāraṇam. evaṃ rajas-tamaṣī api.

pradhāna-pravṛtṭeḥ prayojanam upasaṃharati :

anupabhoge 'pi pum-arthaṃ sṛṣṭiḥ pradhānasyo, 'ṣṭra-kuṅkuma-
5 vahana-vat. 40.

tṛtīyā-'dhyāya-sṭhe "pradhāna-sṛṣṭiḥ parārthe" 'ty-ādi-sūtre vyākhyā-
tam idam.

vicitra-sṛṣṭāu nimitta-kāraṇam āha :

karma-vāicitryāt sṛṣṭi-vāicitryam. 41.

10 karma dharmā-'dharmāu. sugamam anyat.

« nanu bhavatu pradhānāt sṛṣṭiḥ; pralayas tu kasmāt? na hy ekas-
māt kāraṇād viruddha-kārya-dvayaṃ ghaṭate. » tatrā 'ha :

sāmya-vāiṣamyābhyāṃ kārya-dvayam. 42.

sattvā-'di-guṇa-trayam pradhānam; teṣāṃ ca vāiṣamyāṃ nyūnā-
15 'tirikta-bhāvena saṃhananam; tad-abhāvaḥ sāmyam. tābhyāṃ hetubhyāṃ
ekasmād eva sṛṣṭi-pralaya-rūpaṃ viruddha-kārya-dvayam bhavati 'ty
arthaḥ. sthitis tu sṛṣṭi-madhye praviṣṭe 'ty āçayena tat-kāraṇatvam
pradhānasya na pṛthag vicāritam.

« nanu pradhānasya sṛṣṭi-svābhāvyāj jñāno-'ttaram api saṃsāraḥ syāt. »
20 tatrā 'ha :

vimukta-bodhān na sṛṣṭiḥ pradhānasya, loka-vat. 43.

vimuktatayā puruṣa-sākṣāt-kārād dhetoḥ pradhānasya tat-puruṣā-
'rthaṃ punaḥ sṛṣṭir na bhavati, kṛtā-'rthatvāt. loka-vat; yathā lokā
amātyā-'dayo rājño 'rthaṃ sampādya kṛtā-'rthāḥ santo na punā rājā-'rthaṃ
25 pravartante, tathāi 'va pradhānam ity arthaḥ. vimukta-mokṣā-'rthaṃ hi
pradhāna-pravṛttir ity uktam. sa ca jñānān niṣpanna iti bhāvaḥ.

« nanu pradhānasya sṛṣṭy-uparamo nā 'sti; ajñānāṃ saṃsāra-darṣanāt.
tathā ca pradhāna-sṛṣṭyā muktasyā 'pi punar-bandhaḥ syāt. » tatrā 'ha :

nā 'nyo-'pasarpane 'pi mukto-'pabhogo, nimittā-'bhāvāt. 44.

30 kārya-kāraṇa-saṃghātā-'di-sṛṣṭyā 'nyān prati pradhānasyo 'pasarpane
'pi na muktasyo 'pabhogo bhavati; nimittā-'bhāvāt; upabhoge nimittānāṃ
svo-'pādhi-saṃyoga-viçeṣa-tat-kāraṇā-'vivekā-'dinām abhāvād ity arthaḥ.
idam eva hi muktam prati pradhāna-sṛṣṭy-uparamo, yat tad-bhoga-hetoḥ
svo-'pādhi-pariṇāma-viçeṣasya janmā-'khyasyā 'nutpādanam iti.

« nanv iyaṁ vyavasthā tadā ghaṭeta, yadi puruṣa-bahutvaṁ syāt. tad eva tv ātmā-'dvāita-ṣṛuṭi-bādhitam » ity āṇḍikya 'ha:

puruṣa-bahutvaṁ vyavasthātaḥ. 45.

“ye tad vidur, amṛtās te bhavanty; athe 'tare duḥkham evā 'piyantī”
'ty-ādi-ṣṛuṭy-ukta-bandha-mokṣa-vyavasthāta eva puruṣa-bahutvaṁ sidh- 6
yatī 'ty arthaḥ.

« nanū 'pādhi-bhedād bandha-mokṣa-vyavasthā syāt. » tatrā 'ha:
upādhiḥ cet, tat-siddhāu punar dvāitam. 46.

upādhiḥ cet svīkriyate, tarhy upādhi-siddhyāi 'va punar advāita-bhaṅga ity arthaḥ. vastutas tū 'pādhi-bhede 'pi vyavasthā na sambhavatī 10
'ti prathamā-'dhyāya eva prapañcitam.

« nanū 'pādhayo 'py āvidyikā iti na tāir advāita-bhaṅga » ity āṇḍikya 'ha:

dvābhyām api pramāṇa-virodhaḥ. 47.

puruṣo 'vidye 'ti dvābhyām apy aṅgīkṛtābhyām advāita-pramāṇasya 15
ṣṛuter virodhas tad-avastha eve 'ty arthaḥ.

aparam api dūṣaṇa-dvayam āha:

**dvābhyām apy avirodhān na pūrvam uttaraṁ ca sādhakā-
'bhāvāt. 48.**

dvābhyām apy aṅgīkṛtābhyām pūrvam pūrva-pakṣo bhavatām na 20
ghaṭate; asmābhir api prakṛtiḥ puruṣaḥ ce 'ti dvayor evā 'ṅgīkārāt;
vikārasyā 'nityatayā vācā-'rambhaṇa-mātratāyā asmābhir apī 'ṣṭatvāt.
« nanu puruṣa-nānātva-svīkārāt prakṛter nityatva-svīkārāc cā 'sty evā
'smad-virodha » ity āṇḍikya dūṣaṇā-'ntaram āha: “uttaraṁ ce” 'ty-ādinā.
advāita-vādinām uttaraṁ siddhāntaḥ ca na ghaṭate; ātma-sādhaka-pramā- 25
ṇasyā-'bhāvāt. tad-aṅgīkāre ca tenāi 'vā 'dvāita-hānir ity arthaḥ.

« nanu sva-prakāṣatayā 'tmā setsyati. » tatrā 'ha:

prakāṣatas tat-siddhāu karma-kartṛ-virodhaḥ. 49.

cāitanya-rūpa-prakāṣataḥ cāitanya-siddhāu karma-kartṛ-virodha ity
arthaḥ. prakāṣya-prakāṣa-sambandhe hi prakāṣanam ālokā-'diṣu dṛṣṭam; 30
svasya sāksāt svasmin sambandhaḥ ca viruddha iti. asman-mate tu
buddhi-vṛṭty-ākhyā-pramāṇā-'ṅgīkārāt tad-dvārā pratibimba-rūpasya svasya
bimba-rūpe svasmin sambandho ghaṭate; yathā sūrye jala-dvārā prati-
bimba-rūpa-sva-sambandha iti bhāvaḥ. ātmanaḥ sva-prakāṣatva-ṣṛutis tv
an-anyo-'pādhika-prakāṣā-'di-parā bodhyā.

« nanu nā 'sti karma-karṭṭ-virodhaḥ; sva-niṣṭha-prakāṣa-dharma-dvārā svasya sva-sambandha-sambhavāt; yathā vāiṣeṣikānām sva-niṣṭha-jñāna-dvārā svasya svayaṁ viṣaya » iti. tatrā 'ha:

jaḍa-vyāvṛtto jaḍam prakāṣayati cid-rūpaḥ. 50.

6 cetane prakāṣa-rūpa-dharmaḥ sūryā-'diṣv iva nā 'sti, kiṁ tu cid-rūpaḥ cit-svarūpa eva padārtho jaḍam prakāṣayati; yato jaḍa-vyāvṛtti-mātreṇa cid ity ucyate, na tu jaḍa-vilakṣaṇa-dharmavattayo 'ty arthaḥ. ata eva nirdharmatayā “sa eṣa ne 'ti ne 'tī” 'ty eva ṣrutyo 'padiṣyate, na tu vidhi-mukhataye 'ti. tathā ca smṛtir api:

10 “< idam tad > iti nirdeṣṭuṁ guruṇā 'pi na ṣakyata ” iti.

< jaḍa-vyāvṛttāḥ > iti pāṭhe 'pi hetāu saptamyā 'yam evā 'rthaḥ. — asmiṇṇ ca sūtre « jaḍam eva prakāṣayati cid-rūpo, na tv ātmānam » iti nā 'rthaḥ. tathā sati hi tasyā 'jñeyatvena sādha-kā-'bhāva-rūpam bādhakam pareṣū 'panyāsā-'narham; svasyā 'pi tulya-nyāyatvād iti.

16 « nanv evam pramāṇā-'dy-anurodhena dvāita-siddhāv advāita-ṣruteḥ kā gatiḥ? » tatrā 'ha:

na ṣruti-virodho, rāgiṇām vāirāgyāya tat-siddheḥ. 51.

advāita-ṣruti-virodhas tu nā 'sti; rāgiṇām puruṣā-'tirikte vāirāgyāyāi 'va ṣrutibhir advāita-sādhanaḥ; puruṣa-jñāna iva dvāitā-'bhāva-jñāne sva-20 tantra-phalā-'ntarā-'ṣravaṇāt. tac ca vāirāgyaṁ sad-advāitenāi 'vo 'papadyate, sattvaṁ ca kūṣasthatvam ity arthaḥ. ata eva ṣrutir api sad-advāitam eva Chāndogye pratipāditavatī 'ti bhāvaḥ.

na kevalam ukta-yuktyāi 'vā 'dvāita-vādinō heyā, api tu jagad-asatyatā-grāhaka-pramāṇā-'bhāvenā 'pī 'ty āha:

25 jagat-satyatvam, aduṣṭa-kāraṇa-janyatvād, bādhakā-'bhāvāt. 52.

nidrā-'di-doṣa-duṣṭā-'ntaḥkaraṇā-'di-janyatvena svāpna-viṣaya-ṣaṅkha-pītimā-'dīnām asatyatvaṁ loke dr̥ṣṭam. tac ca mahad-ādi-prapañce nā 'sti; tat-kāraṇasya prakṛter Hiranyagarbha-buddheḥ cā 'duṣṭatvāt; 30 “yathā-pūrvam akalpayad” ity-ādi-ṣravaṇāt. « nanu “ne 'ha nānā 'sti kiṁ-cane” 'ty-ādi-ṣrutya bādhitatvenā 'vidyā-'di-nāmā kaṣ-canū 'nādir doṣaḥ kalpanīyaḥ. » tatrā 'ha: “bādhakā-'bhāvād” iti. ayam bhāvaḥ: “ne 'ha nānā 'sti kiṁ-cane” 'ty-ādi-ṣrutayo yāḥ parāiḥ prapañca-bādhakatayā 'bhipreyante, tāḥ prakaraṇā-'nusāreṇa vibhāgā-'di-pratiṣedhikā eva, 35 na tu prapañcā-'tyanta-tucchatā-parāḥ; svasyā 'pi bādhā-'pattya svā-'rthā-'sādhakatva-prasaṅgāt. na hi svapna-kālīna-ṣabdasya bādhe taj-jñāpito 'py arthaḥ punar na saṁdihyata iti. tasmād ātmā-'vighātakatayā ṣrutayo

na prapañcasyā 'tyanta-bādha-parā iti. tatra "ne 'ha nānā 'sti kim-cane" 'ty-ādi-ṣruter <brahma-vibhaktam kim-api nā 'stī> 'ty arthaḥ;

"sarvaṃ samāpnoṣi, tato 'si sarva"

ity-ādi-smṛty-eka-vākyatvāt. "vācā-'rambhaṇam vikāro nāma-dheyam, mṛttike 'ty eva satyam" ity-ādi-ṣrutes tu nityatā-rūpa-pāramārthika-sattā- 6 viraho 'rthaḥ; anyathā mṛttikā-dṛṣṭāntā-'siddheḥ; na hi loke mṛttikā-vikārāṇam atyanta-tuechatvaṃ siddham, yena dṛṣṭāntatā syād iti.

"na nirodho na co 'tpattir na baddho na ca sādhaḥ
na mumukṣur na vāi mukta ity eṣā paramārthate"

'ty-ādi-ṣrutes tv ātmā-'tiriktasya kūṭastha-nityatā-rūpā-'tīparamārtha-sattā- 10 viraho 'rthaḥ; kim cā 'tmano nirodhā-'dy-abhāvo 'rthaḥ; anyathāi 'tādṛṣa-jñānasya mokṣa-phalakatva-pratipādana-virodhāt. na hi <mokṣo mithye> 'ti pratipādyā mokṣasya phalatvam apramattaḥ pratipādayatī 'ti. yāc cā 'tmāi-'kya-ṣrutayas, tās tu prathamā-'dhyāya eva vyākhyātāḥ; Brahma-mīmāṃsā-bhāṣye cūi 'tā anyāc ca ṣrutayo 'smābhir vyākhyātā iti dik. 15

na kevalam vartamāna-daṣṭāyām eva prapañcaḥ sann, api tu sadāi 've 'ty āha:

prakārā-'ntarā-'sambhavāt sad-utpattiḥ. 53.

pūrvo-'kta-yuktibhir asad-utpādā-'sambhavāt sūkṣma-rūpeṇa sad evo 'tpadyate 'bhivyaktam bhavatī 'ty arthaḥ. 20

kartṛtva-bhoktṛtvayor vāiyadhikarāṇye 'pi vyavasthām upapādayati sūtrābhyām:

ahaṃkāraḥ kartā, na puruṣaḥ. 54.

abhimāna-vṛttikam antaḥkaraṇam ahaṃkāraḥ. sa eva kṛtimān; abhi- māno-'ttaram eva prāyaçaḥ pravṛtti-darṣanāt; na tu puruṣo, 'pariṇāmitvād 25 ity arthaḥ. pūrvaṃ ca <dharma-'dikam buddher> iti yad uktam, tad ekasyāi 'vā 'ntaḥkaraṇasya vṛtti-mātra-bhedā-'ṣayena.

cid-avasānā bhuktis, tat-karmā-'rjitatvāt. 55.

ahaṃkārasya kartṛtve 'pi bhogaḥ city eva paryavasanno bhavati; ahaṃkārasya sanihatatvena parārthatvāt. «nanv evam anya-niṣṭha-kar- 30 maṇā 'nyasya bhoge puruṣa-viṣeṣa-niyamo na syāt.» tatrā 'ha: "tat-karmā-'rjitatvād" iti; ahaṃkāreṇā 'sañjītam tasyāc cito yat karma, taj-janyatvād bhogasye 'ty arthaḥ. yo 'haṃkāro yam puruṣam ādāyā 'cetane <'ham, mame> 'ti vṛttiṃ karoti, tasyā 'haṃkārasya karma tasyā 'tmana ucyate, tenāi 'va ca karmaṇā tatrā 'tmani bhogo 'rjyate iti nā 'tīprasaṅga 35 ity āçayāḥ.

Brahma-lokā-'nta-gatibhir nā 'sti niṣkṛtīr iti pūrvo-'kte kāraṇaṃ darśayati :

candrā-'di-loke 'py āvṛttir, nimitta-sadbhāvāt. 56.

nimittam aviveka-karṇā-'dikam. sugamam anyat.

6 « nanu tat-tal-loka-vāsi-jano-'padeṣād anāvṛtṭiḥ syāt? » tatrā 'ha :

lokasya no 'padeṣāt siddhiḥ, pūrva-vat. 57.

yathā pūrvasya manuṣya-lokasyo 'padeṣa-mātrān na siddhir jñāna-niṣpattir, evaṃ tat-tal-loka-stha-lokasyo 'padeṣa-mātrāt tad-gatānāṃ jñāna-niṣpattir na niyamena bhavati 'ty arthaḥ.

10 « nanv evam Brahma-lokāḍ anāvṛtṭi-ṣṛuteḥ kā gatiḥ? » tatrā 'ha :

pāramparyeṇa tat-siddhāu vimukti-ṣṛutiḥ. 58.

Brahma-lokā-'di-gatānāṃ ṣṛavaṇa-mananā-'di-paramparayā prāyaṣo jñāna-siddhāu satyāṃ vimukti-ṣṛavaṇam; na tu sāksād-gati-mātreṇe 'ty arthaḥ. tal-loke jñānasya prāyikatvād anya-lokāḍ viṣeṣa iti.

15 paripūrṇatve 'py ātmano gati-ṣṛutim upapādayati :

gati-ṣṛuteḥ ca vyāpakatve 'py upādhi-yogād bhoga-deṣa-kāla-lābho, vyoma-vat. 59.

vyāpakatve 'py ātmano gati-ṣṛavaṇā-'nurodhena bhoga-deṣasya kāla-vaṣāl lābhaḥ siddhyati, vyoma-vad upādhi-yogene 'ty arthaḥ. yathā hy 20 ākāṣasya pūrṇatve 'pi deṣa-viṣeṣa-gatir ghaṭā-'dy-upādhi-yogād vyavahriyate, tathāi 've 'ti. tathā ca ṣṛutiḥ :

“ghaṭa-samvṛtam ākāṣaṃ nīyamāne ghaṭe yathā,
ghaṭo nīyeta, nā 'kāṣaṃ, tadvaj jīvo nabho-'pama” iti.

25 “bhoktur adhiṣṭhānād bhogā-'yatana-nirmāṇam” iti yad uktaṃ, tat prapañcayati :

anadhiṣṭhitasya pūti-bhāva-prasaṅgān na tat-siddhiḥ. 60.

bhoktr-anadhiṣṭhitasya ṣukrā-'deḥ pūti-bhāva-prasaṅgān na pūrvo-'kta-bhogā-'yatana-siddhir ity arthaḥ.

30 « nanv adhiṣṭhānaṃ vināi 'vā 'drṣṭa-dvārā bhoktrbhyo bhogā-'yatana-nirmāṇam bhavatu. » tatrā 'ha :

adrṣṭa-dvārā ced, asambaddhasya tad-asambhavāj, jalā-'di-vad aṅkure. 61.

ṣukrā-'dāu sāksād asambaddhasyā 'drṣṭasya ṣarīrā-'di-nirmāṇe bhoktr-dvūratvā-'sambhavād, bījā-'sambaddhānāṃ jalā-'dīnāṃ aṅkuro-'tpattāu

karṣakā-'di-dvāratva-vad ity arthaḥ. ataḥ svā-'çraya-saṃyoga-sambandhenāi 'vā 'drṣṭa-sambandhaḥ çukrā-'diṣu vaktavyaḥ. tathā ca siddham adṛṣṭavad-ātma-saṃyoga-rūpasyā 'dhiṣṭhānasya bhogo-'pakaraṇa-nirmāṇa-hetutvam iti bhāvaḥ.

vāiçeṣikā-'di-nayenā 'drṣṭa-dvārakam ātma-kāraṇatvam abhyupetya 5
tat-sambandha-ghaṭakatayā 'tmano 'dhiṣṭhātṛtvaṃ sthāpitam. sva-siddhānte tv adṛṣṭā-'dīnām ātma-dharmatvā-'bhāvāt tad-dvārā bhoktur hetu-
tvam eva na sambhavatī 'ty āha :

nirguṇatvāt tad-asambhavād, ahaṃkāra-dharmā hy ete. 62.

bhoktur nirguṇatvenā 'drṣṭā-'sambhavāc ca nā 'drṣṭa-dvārakatvam ; 10
hi yasmād ete 'drṣṭā-'dayo 'haṃkārasyā 'ntaḥkaraṇa-sāmānyasyāi 'va
dharmā ity arthaḥ. tathā cā 'sman-mate dvāra-nāirapekṣyeṇa saṃyoga-
mātreṇa sākṣād eva bhoktur adhiṣṭhānaṃ sidhyatī 'ti bhāvaḥ.

« nanu cet puruṣo vyāpakas, tarhi

“bālā-'gra-çata-bhāgasya çatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ, sa cā 'nantyāya kalpata”

15

iti çruti-pratipāditam jīva-pariechinnatvam anupapannam. tathe 'çvara-
pratiśedhāt puruṣāṇām cāi 'karūpyāj jīvātma-paramātma-vibhāgo 'pi çās-
trīyo 'nupapanna » iti. tad idam āçāṅkā-dvayam apahartum āha :

viçiṣṭasya jīvatvam anvaya-vyatīrekāt. 63.

20

“jīva bala-prāṇa-dhāraṇayor” iti vyutpattiyā jīvatvam prāṇitvam ; tac
cā 'haṃkāra-viçiṣṭa-puruṣasya dharmo, na tu kevala-puruṣasya. kutaḥ ?
anvaya-vyatīrekāt ; ahaṃkāravatām eva sāmāthyā-'tiçaya-prāṇa-dhāra-
ṇayor darçanāt, tac-chūnyānām ca citta-vṛtti-nirodhasyāi 'va darçanāt ;
pravṛtti-hetu-rāgo-'tpādakasyā 'haṃkārasyā 'bhāvād ity arthaḥ. athavā 25
'ntaḥkaraṇa-viyoge mokṣa-pralayā-'dāu na jīvanam, tad-yoge ca jīvanam
ity evam anvaya-vyatīrekāu vyākhyeyāu.

tathā cā 'ntaḥkaraṇo-'pādhikam jīvasya pariechinnatvam paramā-'tmā-
'khyāt kevala-puruṣād bhinnatvam ce 'ti bhāvaḥ. — anena sūtreṇa viçiṣṭa-
sya bhoktṛtvaṃ vā tvam-aham-pratyaya-gocaratvaṃ vā no 'ktam ; sākṣāt-30
kāra-rūpasya bhogasyā 'haṃkāra-dharmatvā-'bhāvāt ; tvam-aham-dharmi-
puraskāreṇa vivekā-'nupapatteç ca. kiṃ tu

“yadā tv abheda-vijñānaṃ jīvātma-paramātmanoh
bhavet, tadā, muni-çreṣṭhāḥ, pāça-cchedo bhaviṣyati.

ātmānaṃ dvividham prāhuḥ parā-'para-vibhedataḥ ;
paras tu nirguṇaḥ prokto, 'py ahaṃkāra-yuto 'para”

35

ity-ādi-vākya-çato-'kto jīvātma-paramātma-vibhāga eva pradarçitaḥ. tatra jīvātāyām ahaṁkāra upalakṣaṇam eve 'ti.

idānīm mahad-ahaṁkārayor eva tad-itarāṁ jagat kāryaṁ, ne 'çva-rasye 'ti Brahmā-'di-trayaśyāi 'va vyāvahārike-'çvaratva-lābhāya pratipāda-
5 yīsyati. tatrā 'dāv ahaṁkāra-kāryam āha:

ahaṁkāra-kartr-adhīnā kārya-siddhir, ne 'çvarā-'dhīnā, pra-māṇā-'bhāvāt. 64.

ahaṁkāra-rūpo yaḥ kartā, tad-adhīnāi 'va kārya-siddhiḥ sṛṣṭi-saṁhāra-niṣpattir bhavati; tādṛça-balasyā 'haṁkāra-kāryatvāt; anahaṁ-kṛteṣu tat-
10 sāmārthyā-'darçanāt. na tu vāiçeṣikā-'dy-uktā-'nahaṁkṛta-parame-'çvarā-'dhīnā; anahaṁkṛta-sraṣṭṛtve nitye-'çvare ca pramāṇā-'bhāvād ity arthaḥ. "aham bahu syām, prajāyeye" 'ti hy ahaṁkāra-pūrvikāi 'va sṛṣṭiḥ çrū-yate. tatrā 'haṁ-çabdasyā 'nukaraṇa-mātratve pramāṇā-'bhāva iti. anena sūtreṇā 'haṁkāro-'pādhikam Brahma-Rudrayoḥ sṛṣṭi-saṁhāra-kartṛtvam
15 çruti-smṛti-siddham apī pratipāditam.

«nanu bhavaty ahaṁkāro 'nyeṣāṁ kartā; ahaṁkārasya tu kaḥ kartā?» tatrā 'ha:

adrṣṭo-'dbhūti-vat samānatvam. 65.

yathā sargū-'diṣu prakṛti-kṣobhaka-karmā-'bhivyaktiḥ kāla-viçeṣa-
20 mātrād bhavati, tad-udbodhaka-karmā-'ntarasya kalpane 'navasthā-pra-saṅgāt, tathāi 'vā 'haṁkāraḥ kāla-mātra-nimittād eva jāyate, na tu tasyā 'pi kartr-antaram astī 'ti samānatvam āvayor ity arthaḥ. na ca seçvara-mate «kāryā-'bhivyaktir apī 'çvareṇāi 'va kriyata» iti vaktum çakyate; içvarasya vāiṣamyā-nāirghṛṇyā-'patteḥ. karma-sūpekṣatayāi 'va hī 'çvara-
25 sya vāiṣamyā-'dikaṁ seçvarāiḥ parihartavyam. tac cet karṁe 'çvara evā 'dhitiṣṭhet, tarhi vāiṣamyā-'dikam āpadyetāi 've 'ti bhāvaḥ.

mahato 'nyat. 66.

ahaṁkāra-kāryāt sṛṣṭy-āder yad anyat pālanā-'ntaryāmitvā-'dikaṁ, tan mahat-tattvād eva bhavati; viçuddha-sattvatayā 'bhīmāna-kāraṇā-
30 'dy-abhāvena parā-'nugraha-mātra-prayojanakatvān niratiçaya-jñāna-balāi-'çvaryāc ce 'ty arthaḥ. anena ca sūtreṇa mahat-tattvo-'pādhikam Viṣṇoḥ pālakatvam upapāditam. mahat-tattvo-'pādhikatvāt tu Viṣṇur mahān parame-'çvaro brahme 'ti ca gīyate. tad uktam:

"yad āhur Vāsudevā-'khyāṁ cittāṁ, tan mahad-ātmakam" iti.

35 atra çāstre kāraṇa-brahma tu puruṣa-sāmānyāṁ nirguṇam eve 'çyate; içvarā-'nabhyupagamāt. tatra ca kāraṇa-çabdaḥ sva-çakti-prakṛty-upā-

dhiko vā nimitta-kāraṇatā-paro vā; puruṣārthasya prakṛti-pravartakatvād iti mantavyam.

«svāmy-artham prakṛteḥ pravṛttili svata eva bhavatī 'ti sthale-sthale proktam. tatra sva-svāmi-bhāvo bhogyā-bhokṣṛ-bhāvaḥ; sa ca prakṛti-pravṛtteḥ prāñ nā 'stī' 'ty āçāñkāṃ pariharati: 6

karma-nimittatḥ prakṛteḥ sva-svāmi-bhāvo 'py anādir, bijā-ñkura-vat. 67.

yeṣāñ sāñkhyāi-'kadeçinām prakṛteḥ puruṣasya ca sva-svāmi-bhāvo bhogyā-bhokṣṛ-bhāvaḥ karma-nimittakas, tan-mate 'pi sa pravāha-rūpeṇā 'nādir eva, bijā-ñkura-vat, prāmāṇikatvād ity arthaḥ; ākasmikatve muk- 10 tasyā 'pi punar-bhogā-'patter iti.

aviveka-nimittakatva-mate 'py etad-anāditvañ samānam ity āha:

aviveka-nimitto vā Pañçaçikhaḥ. 68.

aviveka-nimitto vā sva-svāmi-bhāva iti Pañçaçikha āha; tan-mate 'py anādir ity arthaḥ. etad eva sva-matam, prāg uktatvāt. avivekaç ca 15 pralaye 'pi karma-vad evā 'sti vāsanā-rūpeṇā 'ti. viveka-prāgabhāvo 'viveka iti mate tu bijā-ñkura-vad anāditvañ na ghaṭate; akhaṇḍa-prāgabhāvasyāi 'vā 'khila-bhoga-hetutvād iti.

liñga-çarīra-nimittaka iti Sanandanācāryaḥ. 69.

Sanandanācāryas tu liñga-çarīra-nimittakatḥ prakṛti-puruṣayor bhogyā- 20 bhokṣṛ-bhāva ity āha; liñga-çarīra-dvārāi 'va bhogād iti. tan-mate 'py anādir sa ity arthaḥ. yady api pralaye liñga-çarīrañ nā 'sti, tathā 'pi tat-kāraṇam aviveka-karmā-'dikam pūrva-sargīya-liñga-çarīra-janyam asti; tad-dvārā bijā-ñkura-tulyatvañ svasvāmibhāva-liñgaçarīrayor ity āçayaḥ.

çāstra-vākyā-'rtham upasañharati:

25

yad vā tad vā, tad-ucchittilḥ puruṣārthas—tad-ucchittilḥ puru- 30 çārthaḥ. 70.

karma-nimitto vā 'vivekā-'di-nimitto vā bhavatu prakṛti-puruṣayor bhogyā-bhokṣṛ-bhāvaḥ, sarvathā 'py anāditayā dur-ucchedasya tasyo 'cchedaḥ parama-puruṣārtha ity arthaḥ. tad etad ādāu pratijñātam: "trividha- 30 duḥkhā-'tyanta-nivṛttir atyanta-puruṣārtha" iti. «nanv atra sukha-duḥkha-sādhāraṇa-bhoga-nivṛttilḥ puruṣārtha ucyate, tatra tu duḥkha-mātra-nivṛttir iti katham tatro 'ktasyā 'tro 'pasamhāra?» iti cen, na; çabda-bhede 'py arthā-'bhedāt. sukhañ hi tāvad duḥkha-pakṣe nikṣiptam iti sukha-bhogo 'pi duḥkha-bhoga eva; duḥkha-bhogo 'pi pratibimba-rūpeṇā 35 puruṣe duḥkha-sambandha eva; svato nitya-nirduḥkhatvena ca prathama-

sūtre 'pi pratibimba-rūpenāi 'va duḥkha-nivṛttir vivakṣite 'ty eka evā 'rtha upakramo-'pasamhāra-sūtrayor iti. — bahulā-'ñcasya dvir-āvṛttiḥ ṣāstra-samāpty-arthā.

5 ṣāstra-mukhyā-'rtha-vistāras tantrā-'khye 'nukta-pūranāiḥ
ṣaṣṭhā-'dhyāye kṛtaḥ paçcād vākya-'rthaç co 'pasamhṛtaḥ.

tad idam sāṃkhya-ṣāstraṃ Kapila-mūrtiā bhagavān Viṣṇur akhila-loka-hitāya prakāṣitavān. yat tatra vedānti-bruvaḥ kaçcid āha: «sāṃkhya-praṇetā Kapilo na Viṣṇuḥ, kiṃ tv Agny-avatāraḥ Kapilā-'ntaram;

“Agniḥ sa Kapilo nāma sāṃkhya-ṣāstra-pravartaka”

10 iti smṛter » iti, tal loka-vyāmohana-mātram;

“etan me janma loke 'smin mumukṣūṇāṃ dur-āçayāt
prasamkhyānāya tattvānāṃ sammatāyā 'tma-darçana”

ity-ādi-smṛtiṣu Viṣṇv-avatārasya Devahūti-putrasyai 'va sāṃkhyo-'padeṣ-
ṭṛtvā-'vagamāt; Kapila-dvaya-kalpanā-gāuravāc ca. tatra cū 'gni-çabdo
15 'gny-ākhyā-çakty-āveçād eva prayuktaḥ; yathā

“kālo 'smi loka-kṣaya-kṛt pravṛddha”

iti çrī-Kṛṣṇa-vākye kāla-çakty-āveçād eva kāla-çabdaḥ; anyathā viçva-
rūpa-pradarçaka-Kṛṣṇasyā 'pi Viṣṇv-avatāra-Kṛṣṇād bhedā-'patter iti dik.

sāṃkhya-kulyām samāpūrya Vedānta-mathitā-'mṛtāiḥ
20 Kapila-rṣir jñāna-yañña rṣiṇ āpāyayat purā.

tad-vacaḥ-çraddhayā tasmin gurāu ca sthira-bhāvataḥ
tat-prasāda-lavene 'dam tac-chāstraṃ vivṛtam mayā.

iti çrī-Vijñānabhikṣu-viracite Kāpila-sāṃkhya-pravacanasya bhāṣye tantrā-
'dhyāyaḥ ṣaṣṭhaḥ.

25 iti sāṃkhya-pravacana-bhāṣyam
samāptam.



APPENDIX I.

VARIANTS OF DR. FITZEDWARD HALL'S EDITION OF THE SĀMĀHYA- PRAVACANA-BHĀṢYA.

The numbers on the left indicate the page and line of the present edition. The words following indicate Dr. Hall's reading in the corresponding passage of his edition. The abbreviation H. signifies Dr. Hall's edition.

This list, of course, does not include the mistakes and misprints which were corrected by Dr. Hall himself in his *Çuddhi-patram*; nor does it include mere differences of orthography and punctuation.

116 (<i>that is page 1, line 16</i>) 'smāt.	1421,22 sva-sva-bhukta-vṛtti- vāsanā-vad (<i>instead of</i> svatvaṁ ca . . . -vat- tvam).	2815,16 tat puruṣe vān-mātram sarvaṁ, sphaṭika-.
22 api (<i>instead of eva</i>).	36 vaktavyatvād (<i>instead of</i> uktatvād).	19 H. omits sa.
210 'tmā-'kartṛtva-vittvas- yāi 'va.	37 nityayoḥ (<i>instead of vi- bhvoḥ</i>).	2917,18 pramāṇāny upany- asyante.
11 manyamānaḥ (<i>instead of</i> sa samānaḥ).	1512 H. adds anyat <i>after</i> vastu.	304,5 'saṁbatā-'vasthe 'ti.
32,33 atrā 'pi vyāvahārika- pāramārthika-bhāvo bhavati.	14 sāmṛttikam, sāmṛttiḥ.	11 sāmānye 'ti.
34 vaḥ (<i>instead of te</i>).	26 -yogāṅgānuṣṭhānā-.	25 tad-asamgraha-nyūnatā.
45 dāitya.	187 bandhā-'patter.	316 jñānam atho 'py artha.
510 prakaraṇā 'syām.	22,23 saṁskriyate.	11 āditya-maṇḍale.
612,13 bhāvaḥ (<i>instead of vi- bhāgaḥ</i>).	197 H. adds iti ṣeṣaḥ <i>after</i> kṣaṇikatvam.	24 tanmātrā (<i>instead of</i> tanmātrās).
714 sattva-'nutapyamāne tad- ākārā-'nurodhāt puruṣo.	2012 H. adds vijñāna-mātram <i>after</i> bandho 'pi.	3615 'ty-ādi-kṣetra-jñā- — pu- ruṣasya is missing.
817sattva-sambhavād (<i>instead</i> <i>of</i> sattā-'sambhavād).	2126 sāmṛttikam.	3712 gāṇḍyo 'tpatti.
35 vā vasantam.	2215 viyad-gāmi mano.	23 sarga-pralaya-dharmi- ṇam.
934 'dāv api vivekam eve.	2331 H. omits adṛṣṭena.	3917 vandhyatvam (<i>instead of</i> āndhyatvam).
1019 'padeṣa-ṣruter.	2415 vivekā-'khyā- (<i>instead</i> <i>of</i> 'vivekā-'khyā-).	20 cīttasya vṛttayas.
31 svābhāvīkāyāpāyo.	2524 -saṁyogasyāi (<i>instead of</i> -saṅgasyāi).	4123 karma-cito.
112 abhāvo (<i>instead of apāyo</i>).	268 heya-betuh pratipāditaḥ.	24 puṇya-cito.
123 H. adds hi <i>after</i> na.	32 viveka-nācakatvaṁ (<i>in- stead of</i> 'viveka-nācaka- tvaṁ).	37 tathā 'pi sā.
13 kāla-yoga.	37 evaṁ ca sati.	429 duḥkhā-'nivṛttir.
15 H. omits ca.	277 ce 'ttham (<i>instead of</i> cet).	34 jñānasyā 'kṣayatvān na.
34 uttaratra vakṣyamāṇam.	35 H. omits 'py.	432 sāksāj-jñāno-'pāya.
37 ced bandhane.	289 H. omits ca.	13 H. omits tat pramāṇam.
137 api tu sa eva bandhaḥ.	10 tathā ca.	17 tadā tū 'kte-'ndriya-.
13 H. omits āḇu.		22 puruṣa-niṣṭha-bodhaḥ prame.
34 ātmanī.		4413 H. omits ca.
149 kartṛtva-mātram duḥ- khitvā-.		477 jñeyatā-'bhidhānāya.
		19 mahattva-rūpeṇa.
		22 tathā cā' yam jagaj-janaḥ.

- 4812 cāi 'sām (*instead of te-sām*).
- 24-pratibimbasyāi 'vā'ntaḥ-karaṇo-.
- 26 agni-yoga-viṣeṣa.
- 4938 H. *omits* vṛtti-rūpam.
- 5330 atha (*before sarvaṁ*).
- 34 pratiyogi-rūpatve.
- 5411 atyantā-'bhāvā-'ṅgikā-rāt.
- 13,14 H. *omits* nā 'yam ghaṭo.
- 5511 gratiḥ.
- 12 ātmāi 've (*instead of tama eve*).
- 13 ity-ādyā.
- 31 sthitā.
- 5734 ata (*instead of etad*).
- 5929 H. *omits* tu.
- 30 H. *omits* pratyekaṁ.
- 34 no 'papadyate.
- 6012 ce 'ti (*instead of ve 'ti*).
- 20 tu (*instead of tad*).
- 6417 cāṁsadhvam (*instead of sambaddham*).
- 666 bhedo.
- 6 H. *omits* tasya.
- 31 niyamenā sva-gocara-vṛtti.
- 6731 ghaṭā-'kāṣa-vyavasthā.
- 685 H. *omits* tatra.
- 6912 jīvo na mriyate.
- 701 H. *omits* vā.
- 17,18 ṣabdhā-gocare.
- 23 'khaṇḍatā-pe-a-kalpanā-yām.
- 7115 evam muktānām.
- 32 -pāramārthika-sattvenā 'nyan ne 'ti.
- 7234,25 sāmṛttika-.
- 25 'vidyakatāyāḥ.
- 32 H. *omits* apy.
- 7520 H. *omits* tasmād vā.
- 7618 pravartate (*instead of pravartata iti*).
- 30 tu (*instead of nu*). H. *omits* 'thā 'kāmayamāno.
- 771 H. *omits* niṣkāma āpta-kāma ātma-kāmo.
- 20 utpādyo.
- 7814 H. *omits* devānām.
- 31-34 yathā kāraṇam svā-kāraḥ prakṛti-prabhā-vād iti (*instead of yathā ca . . . -abhāvād iti*).
- 7920 tatrā.
- 25 api gantavyam.
- 807 iti gantavyam.
- 823 H. *omits* upasthasya hy upasthā-'ntaram.
- 9 yasye 'ndriyasya, and ucyate.
- 15 H. *omits* tu.
- 22 H. *omits* tu.
- 33 H. *omits* ca.
- 8411 sa (*instead of sama*).
- 15 H. *omits* asmin.
- 27 nirāsyatvāt.
- 8629 cintā vṛttir as two separate words.
- 8825 pūrva-sargiya-kāraṇāir evo.
- 8919 H. *omits* iti.
- 33 caturtha-sūtra-.
- 901 prayujyate (*instead of sa yujyate*).
- 9131 vāsanā-bhūta-sūkṣmaṁ.
- 9213 sāvayavasyo.
- 18 'nukrāmati, prāṇam anukrāmantam.
- 18,19 H. *omits* sarve prāṇā anūtkrāmantī.
- 19 evā 'vakraṁatī.
- 9325 mādakatā ṣaktiḥ.
- 9427 'nuṣṭhānam ṣṛtiṣv aṅgā-; and abhy (*instead of apy*).
- 9734 vighāte.
- 9830 'bhihitā (*instead of 'bhi-matā*).
- 991 tuṣṭir between kālā-'khyā and ogha.
- 10013 buddhir.
- 10127 H. *omits* sā.
- 1027 karmape 'ti, and niṣik-tam.
- 14 sūtra-dvayam idaṁ vyā-khyāya (*instead of athavā . . . vyākhyeyam*).
- 17 tadā (*instead of ta-thā*).
- 10223 vibhur aṇṇte (*instead of vijugupsate*).
- 25 vikriyate (*instead of avikriyāḥ*).
- 10318 athāi 'ko.
- 31 parārthataḥ (*instead of parārtham svataḥ*).
- 10418 H. *omits* kairālyam.
- 20,21 ananv eka-puruṣa-muktāv eva vivekā-'kāra-vṛttyā viraktā prakṛtiḥ katham anya-puruṣā-'rtham punaḥ ṣṛṣṭāu pravartatām? na ca prakṛter aṅga-bhedān nāi 'ṣa doṣa iti vācyam; mukta-puruṣo-'pakara-ṇāir api prthivy-ādibhir anyasya bhogyā-ṣṛṣṭi-darṣanād iti-» tatrā 'ha (*instead of eka-puruṣān . . . darṣayati*).
- 22 na virajyate prabuddha-raju-tattvasyāi 'vo.
- 24-27 ekasmin puruṣe vivikta-bodhād viraktam api pradhānam nā 'nyasmin puruṣe ṣṛṣṭy-uparāgāya viraktam bhavati, kiṁ tu tam prati ṣṛjaty eva; yathā prabuddha-raju-tattvasyāi 'vo 'rago bhayā-'dikam na janayati, mūḍham prati tu janayaty eve 'ty arthaḥ (*instead of yathā . . . parān-mukhatā*).
- 33 H. *omits* kiṁ tu.
- 1052 H. *omits* ca.
- 4 H. *omits* 'pi.
- 14 rūpa.
- 20 H. *omits* prakṛteḥ.
- 24 muktā.
- 1062 H. *omits* āñjasyena.
- 3 H. *omits* pagu-vat.
- 9 H. *omits* 'py.
- 11 tatra kālī sādhanāir bandhaḥ (*instead of buddher . . . bandhaḥ*).
- 16 H. *omits* sva.
- 20 duḥkha-sambandhaḥ.

- 1074 avyaktā-'dya-
10 asanniṣṭhaṁ (instead of anityam ca).
18 ato 'ntarā (instead of antarā-'ntarā).
1086 ṣṛuṭiḥ ca.
10 loko.
20 H. omits yathā.
32 'vidyā-saṁskāra-leśasya sattā.
1094 H. omits vedānti-bruvo.
9 kṛta-kṛtyatā.
28 paripūrṇa-cinmātreṇā.
1101 jagat (instead of bhavet).
2 bhavet (instead of jagat).
13 'ntareṇā 'ha.
23 ca (after viraktasya).
1111 nirvayini-vat.
16 H. omits iti.
26 āgā vai vacya-virase as three separate words.
1123 cā 'rthe sukham.
11 H. omits iti.
13 anāto (instead of ukte).
23 jñānam.
28 hīyata.
34 H. omits cec.
35 yogino (instead of jñāna-sādhanaṁ).
1133,9 are missing in H.
10 iti Mokṣadharmā-'di-bhyaḥ. iti Vasiṣṭhā-'di-śmṛtibhyaḥ ca (instead of 'ty-ādy- . . . -vākye-bhyaḥ).
12 dhāraṇa.
13-15 are missing in H.
31,32 bhrāntatva-ḥruter (instead of vivekā-'bhāva-ḥruter).
1141 tac-chabdeno 'kto-'cya-mānayoḥ.
3 H. omits kṛta-kṛtyatām . . . pradargayan.
15 tad vai.
1165 saṅgo (instead of paścād).
7 tathā 'rdha-saṁkhyām.
10 H. omits ity-ādinā.
11621-23 H. omits tad uktam . . . kṣama" iti.
31 puruṣārthatā-siddhyā.
11722 īḡvarā-'dhiṣṭhātṛve.
11812-14 H. omits iccho-'tpatty . . . ce'cehā-'dir iti.
17 ṣaktitvena (instead of dharmatvena).
26 cec cetanāi-'ṣvāryam.
33 iti tatrā 'ha.
11931 'dhikāra-hetu-
1205 H. adds apy before anvasthā.
8 āvidyaki.
1212 H. omits jñāna-nāgyā.
15 H. omits lāukika.
23,24 līṅgam (instead of arthā-'patti-rūpam pramāṇam).
24,25 niṣedha-vidhy-āder evā 'dharma-līṅgatvād ity arthaḥ.
12315 dhūmasyā 'pi.
1250-5 H. omits siddha-viveka- . . . tad-vāiyarthyam.
12613-15 H. omits na cā . . . pravṛtteḥ.
22,23 tasyābādha-'dir as one word.
24 H. omits ata.
25 nigvasitam.
12724 pratishedho-'papattir.
26 cā 'nirvacaniyam, tādrṣasyā 'pi bhānam.
28-30 H. omits yā tu . . . proktam iti.
1283-17 anyad vastv anyarūpeṇa bhāsata ity api na yuktam, eva-vaco-vyāghātāt. anyatrā 'nyarūpasya nṛ-ḡṛṇa-tulyatvam anyathā-ṣabdeno 'cyate, 'tha ca tasya bhānam ucyata iti eva-vaca eva vyāhatam; asato bhānā-'sambhavaṣyā 'nyathā-khyāti-vādiḥ api vacanād ity arthaḥ. puro-vartiny asattve 'nyatra tat-sattāyā bhānā-'prayojakatvam iti bhāvaḥ. na ca esarvatrā 'sato bhāne sāmagri na sambhavati saṁnikarṣā-'dy-abhāvād ity atah kvacit-sattā-mātramapekṣyataḥ iti vācyam; anādi-vāsanā-dhārāyā eva bhrama-hetutva-sambhāvād iti.
12823,24 paṭā-'diṣu (instead of ṣukty-ādāu . . . sphatikā-'diṣu vā).
1291-3 are missing in H.
13-15 H. omits eko ghaṭa . . . 'sambhāvāc ca.
20-22 H. omits yathā-katham-cid . . . sāmyād iti.
33 utpattiḥ pratīter.
1301 yady anāgatā-'vasthā-
5 H. omits ṣabdeṣv iva ghaṭā-'diṣv api.
13,14 H. omits āupādhika . . . 'ktatvāt.
25 ṣiṣya-buddhi-vāṇīcadyāya.
1314 ekātma-vādinām.
5 nā 'tmā 'vidyā.
11-15 H. omits avidyāyā . . . mano-dharmatvād iti.
16-23 yadi cā 'vidyā dravyarūpā puruṣā-'cṛitā gāgane vāyuvad iṣyate, tadā 'tmā-'dvāita-hāniḥ. tathā prakṛtir eva se 'ti siddha-sādhanaṁ ca. tādrṣam cā 'vibhāgenā (instead of Brahma-mimāṁsāyām . . . avibhāgenā).
24 H. adds brahma after 'dvitīyam.
27 jñānamayo 'py artha.
37 H. adds satyam after tatra.
13212-14 H. omits niṣedha-ḥruter . . . prasaṅgād.
17-19 H. omits guṇaḥ . . . bhāvaḥ.
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APPENDIX III.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

FOLLOWING THE ORDER IN WHICH THEY ARE CITED IN THE TEXT OF THE COMMENTARY,
AND WITH INDICATION OF THEIR SOURCES.

Synopsis of the Sources, with indication of the Abbreviations employed.

Āit. = Āitareya Upaniṣad.	Matsya Purāṇa.
Am. = Amarakoṣa.	Muṇḍ. = Muṇḍaka Upaniṣad.
Bhag. = Bhagavadgītā.	NṛsT. = Nṛsiṃha-tāpani Upaniṣad.
BhāgP. = Bhāgavata Purāṇa.	NS. = Nyāya Sūtra.
BrB. = Brahmabindu Upaniṣad.	Padma Purāṇa.
Brh. = Brhadāraṇyaka Upaniṣad.	Pāṇini's Grammar.
[Brhan-] Nāradiya Purāṇa??	Parāçara's Upapurāṇa (to VP.).
BrS. = Brahma Sūtra.	Pr. = Praçna Upaniṣad.
Brahma Upaniṣad.	R. = Rāmāyaṇa.
Çaçvatakoṣa.	RV. = R̥gveda.
Chānd. = Chāndogya Upaniṣad.	SK. = Sāṃkhya Kārikā.
Çiçupālavadhā.	SS. = Sāṃkhya Sūtra.
Cūlikā Upaniṣad.	Sāṃkhya Tattva Kāumudī.
Çvet. = Çvetāçvatara Upaniṣad.	Sarva Darçana Saṃgraha.
Dhātupāṭha.	Sūrya Purāṇa.
Garbha Upaniṣad.	Taitt. = Taittiriya Upaniṣad.
Garuḍa Purāṇa.	TaittĀr. = Taittiriya Āraṇyaka.
GauḍMK. = Gauḍapāda's Māṇḍūkya-Kārikā.	VaP. = Vāyu Purāṇa.
Īç. = Īçā Upaniṣad.	Vedānta Sāra.
Kaṭh. = Kaṭha Upaniṣad.	VP. = Viṣṇu Purāṇa.
Ken. = Kena Upaniṣad.	Yājñavalkya's Dharmasāstra.
Kumārasambhava.	YBh. = Vyāsa's Yoga Bhāṣya.
KP. = Kūrma Purāṇa.	YS. = Yoga Sūtra.
LP. = Liṅga Purāṇa.	YV. = Yoga Vāsiṣṭha.
M. = Manu.	
Māitr. = Maitri Upaniṣad.	
MārK. = Mārkaṇḍeya Purāṇa.	
Mbh. = Mahābhārata.	

Further :

SPrBh. = Sāṃkhya Pravacana Bhāṣya.

The numbers on the left refer to the present edition and indicate the page and line at which the quotation concerned is found.

Quotations which are not verbally accurate are marked with an asterisk. An interrogation-point, placed after the sign of equality, means that the source of the quotation concerned has not been discovered. A similar point is similarly used after an abbrevia-

tion; thus, "320,21 = KP.?" means that the quotation at 320,21 is supposed (in this case on the authority of *Vijñānabhikṣu*) to be taken from the *Kūrma Purāṇa*, but that it has not yet been found there by me. A plus-sign indicates that two original passages are combined in one quotation.

- 11 = *Chānd. 6. 2. 1.
 19 = Brh. 2. 4. 5; 4. 5. 6.
 22,23 = ? Cf. 3514.
 23,4 = Bhag. 3. 29.
 10,11 = *Brh. 4. 3. 22.
 11 = ?
 11,12 = Brh. 4. 3. 7.
 12,13 = *Brh. 4. 3. 16.
 14,15 = Bhag. 3. 27.
 16,17 = VP. 6. 7. 22.
 34 = Bhag. 16. 8.
 33,4 = Mbh. 12. 11676a
 + 11198a.
 9-12 = Parāṇara's Upa-
 rāṇa?
 15,16 = *Mbh. 12. 7663b
 + 7664a.
 20,21 = KP. ?
 31 = BrS. 2. 1. 1.
 34 = BrS. 1. 1. 1.
 36 = *BrS. 2. 2. 1.
 37,38 = YS. 1. 26.
 45,6 = VP. 1. 17. 83.
 12-32 = Padma Purāṇa?
 37 = BrS. 2. 3. 43.
 39 = *BrS. 4. 1. 3.
 514,15 = *Mbh. 12. 11409b
 + 11410a.
 18 = Qvet. 6. 13.
 20 = Bhag. 2. 39.
 34,35 = SS. 5. 1.
 62,3 = SS. 6. 70.
 21 = YS. 2. 16.
 75 = Chānd. 7. 1. 3.
 5,6 = *Kāth. 2. 12.
 7,8 = SS. 1. 19.
 13 = YS. 1. 4.
 14,15 = YBh. 2. 17.
 17,18 = SS. 2. 35.
 22,23 = ? Cf. 4336.
 33 = YBh. 1. 52 + 3. 49.
 84,5 = Brh. 4. 5. 3.
 24,25 = YS. 2. 15.
 28,29 = Sāṃkhya - tattva-
 kāumudī, introd.
 to SK. 2.
 34-36 = *Chānd. 8. 12. 1.
 92 = RV. 8. 48. 3.
 8 = SK. 2.
 19,20 = *Mārk P. 10. 31.
 21 = Chānd. 8. 15. 1.
 25 = Taittār. 10. 10. 3.
 26 = Qvet. 3. 8; 6. 15.
 29 = *VP. 2. 8. 96.
 105,6 = KP. 2. 2. 12.
 123,4 = *Brh. 4. 3. 16.
 13 = SS. 1. 12.
 1317,18 = ?
 24,25 = Sūrya Purāṇa?
 30,31 = NṛsT. 2. 9. 9.
 147,8 = SK. 20.
 10 = YS. 2. 17.
 12 = Bhag. 13. 21.
 14 = Kāth. 3. 4.
 25 = SS. 1. 55.
 27,28 = YS. 2. 23. 24.
 1510 = Am. 1. 1. 1. 9.
 16,17 = *Sarva-darṣana-saṃ-
 graha (ed. Bibl.
 Ind.) p. 16.
 163 = BrS. 4. 2. 16.
 7,8,11 = Padma Purāṇa?
 1711,12 = Sūrya Purāṇa?
 14 = Cūlikā Upaniṣad 3.
 1914, a = Chānd. 6. 2. 1.
 b = *Māitr. 5. 2.
 15 = Chānd. 6. 2. 2.
 2020 = NṛsT. 2. 1. 7. 8.
 21 = LP. ?
 218,9 = VP. 2. 13. 96.
 10,11 = VP. 2. 13. 95.
 14 = VP. 3. 18. 17.
 226,7 = GāṇḍMK. 2. 32, BrB.
 10.
 8,9 = *KP. 2. 11. 6.
 14,15 = ?
 235,6 = Kāth. 6. 17. Qvet.
 3. 13.
 17,18 = *BrB. 13.
 19 = Qvet. 5. 8.
 20 = Bhag. 2. 24.
 23,24 = Mbh. 12. 11307b,
 11308a.
 245 = Qvet. 6. 11.
 7 = SS. 1. 7.
 25,26 = SK. 21.
 28,29 = SS. 1. 58.
 30,37 = Bhag. 13. 21.
 2510, a = SS. 3. 24.
 b = SS. 3. 37.
 11 = YS. 2. 24.
 29,21 = YS. 2. 24.
 23 = Bhag. 13. 21.
 29,20 = YS. 2. 13.
 30 = ?
 30,31 = NS. 3. 1. 25.
 32,33 = *Mbh. 12. 7762b,
 7763.
 34 = *Mbh. 12. 7751a.
 36,37 = YS. 2. 12. 13.
 261-4 = KP. 2. 2. 20, 21.
 5,6 = NS. 1. 1. 2.
 16 = YS. 2. 26.
 17,18 = YS. 2. 28.
 21,22 = Īç. 11, Māitr. 7. 9.
 23 = BrS. 3. 4. 33.
 25,26 = ?
 27 = BrS. 3. 4. 16.
 2718,19 = ?
 26 = ?
 34 = Bhag. 2. 20.
 289,10 = SS. 1. 19.
 11,12 = GāṇḍMK. 2. 32,
 BrB. 10.
 16,19 = Brh. 4. 3. 7.
 22,23 = ?
 2910 = SS. 1. 56.
 12,13 = SS. 1. 59.
 27,28 = SK. 6.
 308,9 = ? Cf. 15534.
 27 = SS. 2. 12.
 32-35 = Bhāgavata?
 36,37 = Garbha Upaniṣad 3.
 37,28 = Pr. 4. 8.
 311,2 = SK. 3.
 6 = ?
 12,13 = SS. 1. 154.

- 24,25 = VP. 1. 2. 43b, 44b.
 323,4 = VP. 1. 2. 20b, 21a.
 26,25 = VP. 1. 2. 38.
 334 = Chând. 6. 2. 3.
 12,13 = YS. 2. 22.
 30a = *Brh. 1. 4. 2.
 b = Chând. 6. 2. 3.
 33,34 = LP. ?
 35 = BrS. 2. 4. 12.
 341-9 = YV. ?
 35 = MârkP. 37. 38b.
 359 = BrS. 2. 1. 11.
 11,12 = M. 12. 106.
 14 = ? Cf. 122.
 32 = YS. 4. 23.
 37,38 = Brh. 2. 4. 5.
 3611,12 = VP. 1. 4. 51.
 13,14 = VP. 1. 2. 33.
 25 = Mbh. 12. 12681a.
 29 = LP. ? Cf. KP. 2. 2. 16.
 378 = VP. 1. 5. 5b.
 11 = KP. ?; *Mbh. 12. 7852.
 17,18 = ?
 23,24 = Mbh. 12. 11419.
 31 = Brh. 3. 8. 8.
 33 = Çvet. 4. 10.
 34 = Çvet. 4. 9.
 36-38 = ?
 385 = SS. 1. 24.
 21,22 = ?
 3920,21 = YS. 4. 17. (18 Vyāsa.)
 21,22 = *YBh. 4. 18.
 20,30 = SS. 6. 39.
 407,8 = Chând. 7. 24. 1.
 19 = Chând. 6. 1. 4.
 27 = BrS. 2. 2. 29.
 27,28 = *BrS. 2. 2. 30.
 39 = Brh. 2. 3. 6.
 23,30 = BrS. 3. 2. 22.
 32 = SS. 1. 78.
 4115 = SS. 1. 6.
 19 = SS. 1. 2.
 23,24 = Chând. 8. 1. 6.
 25 = SS. 1. 16.
 4210,11 = BhāgP. 1. 8. 52.
 14 = SK. 2.
 21 = TāittĀr. 10. 10. 3.
 434 = Brh. 2. 4. 5; 4. 5. 6.
 34 = SS. 6. 28.
 35 = YS. 1. 4.
 36,37 = ? Cf. 722,23.
 38 = YBh. 1. 7.
 4410,41 = Bhag. 13. 33.
 457,8 = M. 12. 105.
 22,23 = SS. 5. 107.
 464 = SS. 1. 89.
 16,17 = ?
 4721-24 = YV. ?
 25 = Chând. 6. 2. 3.
 29,30 = KP. 4. 66.
 496-9 = *YBh. 2. 20; 4. 22.
 14 = SS. 1. 104.
 24 = SS. 1. 143.
 32,33 = SS. 1. 105.
 5111,12 = VP. 1. 14. 35.
 18 = Çigupālavadha 2. 59.
 5215 = *Kāth. 2. 12.
 30,31 = SK. 7.
 5511,12 = Brh. 1. 4. 7.
 12 = Chând. 6. 2. 1.
 12,13 = *Māitr. 5. 2.
 13 = Brh. 5. 5. 1.
 30,31 = YV. ?
 571,2 = VP. 2. 7. 32.
 15 = Brh. 1. 4. 7.
 25 = SS. 1. 110.
 32,33 = SK. 10.
 589,7 = SS. 6. 39.
 31,32 = SK. 11.
 595,6 = SK. 10.
 9,10 = VP. 2. 7. 25b, 26a.
 6020,21 = SK. 13.
 20,27 = *VP. 1. 2. 20b, 21a.
 6111,13 = Chând. 6. 7. 6.
 12,13 = YS. 4. 2.
 621, a = Chând. 6. 2. 1.
 b = *Māitr. 5. 2.
 27 = SS. 1. 66.
 631 = SS. 1. 66.
 16 = SK. 11.
 22,23 = SS. 5. 114.
 31 = SS. 1. 104.
 645,6 = SK. 17.
 16,17 = KP. 2. 2. 10.
 18,19 = ?
 32,33 = ?
 6515-18 = YV. ?
 29 = Çvet. 6. 11.
 30,31 = Vedānta-sāra 158.
 33,34 = Brh. 2. 3. 6.
 6610,11 = ?
 20 = BrS. 3. 2. 10.
 21,22 = SS. 5. 116.
 6715,16 = Çvet. 4. 5.
 17 = *Brh. 4. 4. 14; Çvet. 3. 10.
 683,4 = SS. 6. 63.
 693,4 = VP. ?; GāudMK. 3. 5.
 12 = Chând. 6. 11. 3.
 19 = SS. 1. 99.
 21 = BrS. 1. 1. 21.
 21,22 = BrS. 2. 1. 22.
 22 = BrS. 2. 3. 43.
 27,28 = BrB. 12.
 29,30 = LP. ?
 701 = Āit. 1. 1. 1.
 2 = Chând. 6. 2. 1.
 8,9 = BrB. 11.
 27 = BrS. 3. 2. 32.
 29,30 = Kāth. 4. 15.
 31 = Muṇḍ. 3. 1. 3.
 32,33 = ?
 34,35 = ?
 38 = *Bhag. 10. 21.
 30a = Chând. 6. 8. 7 seq.
 b = Brh. 1. 4. 10.
 715 = Chând. 6. 8. 7 seq.
 12,13 = *Tāitt. 2. 7.
 21 = Kāth. 5. 10.
 24 = ?
 26 = BrS. 4. 2. 16.
 35 = SS. 1. 154.
 7211 = ?
 23 = Am. 1. 1. 4. 13.
 735,6 = ?
 7,8 = ?
 14 = Pāṇini 5. 2. 91.
 31,32 = Brh. 1. 5. 3.
 748,9 = SK. 20.
 21,22 = Mbh. 12. 7879.
 7518,19 = YS. 2. 22.
 20,21 = Tāitt. 2. 1.
 25 = Çvet. 4. 5.
 32,33 = KP. 12. 28.
 35,36 = Brh. 2. 3. 6.
 36 = Chând. 7. 25. 2; NṛsT. 2. 17.
 7630 = Brh. 4. 4. 6.
 771 = Brh. 4. 4. 6.

- 5,6 = Tāitt. 2. 1.
 12,13 = *Mund. 2. 1. 3.
 14,15 = Pr. 6. 4.
 18,19 = BrS. 2. 3. 15.
 32 = ? See note to translation of SPrBh.
 781 = SS. 2. 10.
 8,9 = ?
 10 = Brh. 2. 4. 10.
 797 = VāP. 4. 25; Matsya Pur. ?
 15 = *Mbh. 12. 7758.
 26-30 = *BhāgP. 3. 5. 29-31.
 33,34 = SK. 25.
 36 = SS. 2. 21.
 800 = *MārkP. 45. 38.
 23 = *Chānd. 6. 2. 3; Tāitt. 2. 6.
 23,24 = Chānd. 6. 5. 4.
 25,30 = Brh. 3. 2. 13.
 36,811 = Brh. 2. 4. 12.
 6 = Mund. 2. 1. 3.
 9 = ?
 34 = Brh. 1. 5. 3.
 8226,27 = ?
 29,30 = Brh. 4. 3. 23, 26.
 837 = Am. 1. 1. 4. 11.
 14,15 = SK. 29.
 18,19 = BrS. 2. 4. 9.
 23,24 = Mund. 2. 1. 3.
 36,37 = SK. 28.
 842,3 = *Sāṃkhya - tattva-kāumudī on SK. 27.
 25 = YS. 1. 6.
 37,38 = YS. 1. 2-4.
 853-6 = YV. ?
 12,13 = *KP. 2. 2. 28.
 26,27 = SK. 31.
 8823,24 = *M. 12. 8.
 26,37 = BrS. 3. 1. 1.
 895 = SK. 40.
 12,13 = SK. 40.
 901,2 = *Mbh. 12. 13755b, 13756a.
 11,12 = SS. 6. 69.
 14 = NS. 1. 1. 11.
 27,28 = M. 1. 16.
 31,32 = ?
 915,6 = ?
 10,17 = SK. 39.
 21,22 = SK. 41.
 26 = SK. 40.
 31,33 = YV. ?
 9214 = Tāitt. 2. 5.
 18,19 = Brh. 4. 4. 2.
 25,26 = Chānd. 6. 5. 4.
 9322 = SS. 3. 20.
 943 = SS. 3. 16.
 10 = SK. 46.
 20 = Īṣ. 11.
 24 = Çvet. 3. 8; 6. 15.
 25 = TāittAr. 10. 10. 3.
 9515 = Chānd. 3. 14. 1.
 965 = Kaṭh. 2. 12.
 12,13 = YS. 1. 34.
 29,30 = YS. 2. 29.
 974-6 = Garuḍa Purāṇa ?
 9,10 = SS. 3. 24.
 25,26 = SK. 49.
 27,28 = ? Cf. Aniruddha's and Mahādeva's Commentaries on SS. 3. 42.
 9811,12 = SK. 48.
 25 = SS. 3. 38.
 29,30 = SK. 50.
 9930,21 = SK. 51.
 1005,6 = YS. 3. 37.
 7 = SS. 3. 23.
 11,12 = SK. 52.
 14,15 = SS. 3. 10.
 20,21 = SK. 53.
 10122 = SK. 45.
 1021,2 = YS. 4. 3.
 7 = Brh. 4. 4. 6.
 11,12 = Mund. 1. 1. 9.
 14,15 = SS. 3. 56.
 19,20 = SS. 3. 57.
 22,23 = Kaṭh. 4. 12.
 24,25 = ?
 1031 = SS. 2. 1.
 12 = SS. 2. 37.
 1043,4 = Çvet. 1. 10.
 10,11 = YS. 2. 22.
 13 = Çvet. 4. 5.
 10524,25 = Nāradiya ?
 27,28 = SK. 61.
 1066,7 = SK. 62.
 8 = SS. 3. 65.
 1071,2 = Brh. 2. 3. 6.
 2 = *Brh. 3. 9. 26; 4. 2. 4; 4. 4. 22; 4. 5. 15.
 4,5 = Matsya Purāṇa ?
 7-12 = M. 6. 76-78. (7-10 = Mbh. 12. 12463, *12464).
 14,15 = SK. 64.
 19,20 = YS. 2. 26.
 1087,8 = ?
 9 = Brh. 4. 4. 6, Nṛa. T. 2. 1. 5.
 10,11 = Nāradiya Smṛti ?
 26,27 = YS. 3. 9.
 34 = NS. 3. 1. 25.
 1101-6 = Garuḍa Purāṇa ?
 22 = ?
 30,31 = BhāgP. 11. 9. 2.
 33,34 = M. 6. 78.
 1114 = R. 3. 9. 32.
 15,16 = *VP. 2. 13. 30a + 22b.
 24,25 = ?
 26,27 = ?
 33,34 = *Mbh. 12. 6520, 6647.
 11210,11 = *Mbh. 12. 6649.
 17,18 = ?
 20-23 = *MārkP. 41. 18, 19.
 32,33 = ?
 1136,7 = *Mbh. 14. 761.
 8,9 = VP. 2. 13. 39.
 12-15 = VP. 3. 18. 103.
 11410,11 = Çvet. 6. 23.
 15-18 = Brh. 1. 4. 10.
 20 = Bhag. 11. 40.
 1151,2 = Chānd. 5. 4. 1.
 27,28 = VP. 4. 2. 45c.
 33,34 = *VP. 4. 2. 45b.
 1166-9 = VP. 4. 2. 46.
 22,23 = *Yājñavalkya's Dharmasāstra 3. 141.
 11715 = SS. 1. 92.
 11823,25 = *Brh. 4. 3. 16.
 11910 = Çvet. 4. 5.
 11 = Brh. 1. 4. 7.
 13 = Chānd. 6. 2. 3.

- 16 = Çvet. 6. 11.
 1205,6 = Brh. 2. 4. 12.
 25a = Brh. 2. 3. 6.
 b = Brh. 3. 8. 8.
 34 = Brh. 2. 4. 12.
 12110 = *Brh. 3. 2. 13; 4.
 4. 5.
 10,11 = ?
 24 = ?
 1223 = Çvet. 6. 11.
 3,4 = Brh. 2. 3. 6.
 5,6 = Kaṭh. 3. 15.
 7 = GāudMK. 2. 32,
 BrB. 10.
 7,8 = Chānd. 6. 1. 4.
 1263 = ?
 32,33 = Brh. 2. 4. 10; 4.
 5. 11.
 1275,6 = NS. 2. 1. 67.
 7 = SS. 5. 26.
 13,14 = BrS. 2. 2. 28.
 16,17 = SS. 5. 26.
 21a = Brh. 2. 3. 6.
 b = Brh. 4. 4. 19.
 21,22 = *Brh. 4. 3. 22,
 Brahma Upani-
 ṣad 2.
 29,30 = ?
 12813 = ?
 18 = SS. 5. 26.
 33,34 = ?
 1291,2 = ?
 4,5 = *VP. 1. 2. 19.
 13017 = Chānd. 7. 25. 2.
 13 = Mund. 2. 2. 11,
 NṛsT. 2. 17.
 29 = Chānd. 7. 25. 2.
 1311,2 = Ken. 1. 5.
 23,24 = Chānd. 6. 2. 1.
 25,26 = Brh. 4. 3. 23-30.
 27-29 = ?
 37,38 = Brh. 3. 9. 28.
 1329 = ?
 10 = ?
 18 = Brh. 1. 4. 8.
 20a = ?
 b = ?
 13315,16 = Çvet. 4. 10.
 22 = Çvet. 6. 19.
 31 = *Kaṭh. 2. 12.
 13422 = ?
 13519-22 = *VP. 1. 2. 23.
 35,36 = M. 1. 27.
 13934,35 = M. 1. 17.
 1406 = Kaṭh. 6. 17.
 7 = *Mbh. 3. 16763.
 14115 = ?
 16 = *Dhātupāṭha 15.
 54.
 33 = Chānd. 6. 5. 4.
 1421,2 = Chānd. 6. 3. 1.
 1436,7 = SS. 5. 114.
 8 = SS. 2. 1.
 16 = SS. 2. 34.
 22 = YS. 1. 4.
 14512,13 = Chānd. 6. 11. 1.
 14 = SS. 5. 121.
 15,19 = M. 12. 9.
 1463 = Çāçvata 320.
 14731-34 = *VP. 2. 13. 98, 99.
 14824,25 = Kumārasambhava
 1. 53.
 1499,4 = YS. 2. 15.
 5,6 = *VP. 6. 5. 55.
 22-25 = ?
 27,28 = KP. 2. 2. 12.
 33,34 = SS. 3. 74.
 15022,23 = VP. 6. 5. 62.
 1514,6 = *Chānd. 8. 15. 1.
 1533,4 = BhāgP. 3. 7. 11.
 9 = SS. 6. 25.
 22-24 = YS. 1. 2-4.
 25,26 = ?
 33,34 = BrS. 4. 1. 11.
 1548 = Mund. 2. 1. 5.
 16 = Çvet. 4. 5.
 15534 = ? Çf. 308.
 1566 = *SS. 3. 58.
 1574 = Brh. 4. 4. 14, Çvet.
 3. 10.
 24 = SS. 6. 48.
 1588 = GāudMK. 3. 26.
 10 = ?
 30 = RV. 10. 190. 3.
 30,31 = Brh. 4. 4. 19.
 32 = SS. 6. 52.
 33 = Brh. 4. 4. 19.
 1591 = Brh. 4. 4. 19.
 3 = Bhāg. 11. 40.
 4,5 = Chānd. 6. 1. 4.
 8,9 = GāudMK. 2. 32,
 BrB. 10.
 31,32 = SS. 6. 55.
 16022,23 = BrB. 13.
 24 = SS. 5. 114.
 16115,16 = Çvet. 5. 9.
 21 = *Dhātupāṭha 15.
 54.
 33-36 = ?
 16212 = *Chānd. 6. 2. 3.
 34 = BhāgP. 3. 26. 21.
 16330,31 = SS. 1. 1.
 1649 = *Mbh. 3. 14197.
 11,12 = BhāgP. 3. 24. 36.
 16 = Bhāg. 11. 32.

APPENDIX IV.

INDEX OF QUOTATIONS FROM SCRIPTURE AND TRADITION,

GROUPED ACCORDING TO THE WORKS FROM WHICH THE QUOTATIONS ARE TAKEN.

The explanations prefixed to Appendix III. apply, *mutatis mutandis*, to this Appendix also.

<p style="text-align: center;">Rigveda.</p> <p>8. 48. 3 = 92.</p> <p>10. 190. 3 = 15830.</p> <hr/> <p style="text-align: center;">Taittiriya Āraṇyaka.</p> <p>10. 10. 3 = 925.</p> <p style="padding-left: 2em;">= 4221.</p> <p style="padding-left: 2em;">= 9423.</p> <hr/> <p style="text-align: center;">Bṛhad-Āraṇyaka Upaniṣad.</p> <p>*1. 4. 2 = 3330a.</p> <p>1. 4. 7 = 5511,12.</p> <p style="padding-left: 2em;">= 5715.</p> <p style="padding-left: 2em;">= 11911.</p> <p>1. 4. 8 = 13218.</p> <p>1. 4. 10 = 7030b.</p> <p style="padding-left: 2em;">= 11415-18.</p> <p>1. 5. 3 = 7331,32.</p> <p style="padding-left: 2em;">= 8134.</p> <p>2. 3. 6 = 4038.</p> <p style="padding-left: 2em;">= 6533,34.</p> <p style="padding-left: 2em;">= 7535,36.</p> <p style="padding-left: 2em;">= 1071,2.</p> <p style="padding-left: 2em;">= 12023a.</p> <p style="padding-left: 2em;">= 1223,4.</p> <p style="padding-left: 2em;">= 12721a.</p> <p>2. 4. 5 = 119.</p> <p style="padding-left: 2em;">= 3537,38.</p> <p style="padding-left: 2em;">= 434.</p> <p>2. 4. 10 = 7810.</p> <p style="padding-left: 2em;">= 12632,33.</p> <p>2. 4. 12 = 8036, 811.</p> <p style="padding-left: 2em;">= 1205,6.</p> <p style="padding-left: 2em;">= 12034.</p> <p>3. 2. 13 = 8039,30.</p> <p>*3. 2. 13 = 12110.</p> <p>3. 8. 8 = 3731.</p> <p style="padding-left: 2em;">= 12023b.</p> <p>*3. 9. 26 = 1072.</p>	<p>3. 9. 28 = 13137,38.</p> <p>4. 2. 4 = 1072.</p> <p>4. 3. 7 = 211,12.</p> <p style="padding-left: 2em;">= 2813,19.</p> <p>*4. 3. 16 = 212,13.</p> <p style="padding-left: 2em;">= 123,4.</p> <p style="padding-left: 2em;">= 11822,23.</p> <p>*4. 3. 22 = 210,11.</p> <p style="padding-left: 2em;">= 12721,22.</p> <p>4. 3. 23, 26 = 8229,30.</p> <p>4. 3. 23-30 = 13125,26.</p> <p>4. 4. 2 = 9218,19.</p> <p>*4. 4. 5 = 12110.</p> <p>4. 4. 6 = 7638.</p> <p style="padding-left: 2em;">= 771.</p> <p style="padding-left: 2em;">= 1027.</p> <p style="padding-left: 2em;">= 1089.</p> <p>*4. 4. 14 = 6717.</p> <p>4. 4. 14 = 1574.</p> <p>4. 4. 19 = 12721b.</p> <p style="padding-left: 2em;">= 15830,31.</p> <p style="padding-left: 2em;">= 15833.</p> <p style="padding-left: 2em;">= 1591.</p> <p>4. 4. 22 = 1072.</p> <p>4. 5. 3 = 84,5.</p> <p>4. 5. 6 = 119.</p> <p style="padding-left: 2em;">= 434.</p> <p>4. 5. 11 = 12632,33.</p> <p>4. 5. 15 = 1072.</p> <p>5. 5. 1 = 5513.</p> <hr/> <p style="text-align: center;">Chāndogya Upaniṣad.</p> <p>3. 14. 1 = 9515.</p> <p>5. 4. 1 = 1151,2.</p> <p>6. 1. 4 = 4019.</p> <p style="padding-left: 2em;">= 1227,8.</p> <p style="padding-left: 2em;">= 1594,5.</p> <p>6. 2. 1 = 1914a.</p> <p style="padding-left: 2em;">= 5512.</p>	<p style="padding-left: 2em;">= 621a.</p> <p style="padding-left: 2em;">= 702.</p> <p style="padding-left: 2em;">= 13123,24.</p> <p>*6. 2. 1 = 11.</p> <p>6. 2. 2 = 1915.</p> <p>6. 2. 3 = 334.</p> <p style="padding-left: 2em;">= 3330b.</p> <p style="padding-left: 2em;">= 4725.</p> <p style="padding-left: 2em;">= 11913.</p> <p>*6. 2. 3 = 8023.</p> <p style="padding-left: 2em;">= 16212.</p> <p>6. 3. 1 = 1421,2.</p> <p>6. 5. 4 = 8023,24.</p> <p style="padding-left: 2em;">= 9225,26.</p> <p style="padding-left: 2em;">= 14133.</p> <p>6. 7. 6 = 6111,12.</p> <p>6. 8. 7 <i>seq.</i> = 7030a.</p> <p style="padding-left: 2em;">= 715.</p> <p>6. 11. 1 = 14512,13.</p> <p>6. 11. 3 = 6912.</p> <p>7. 1. 3 = 75.</p> <p>7. 24. 1 = 407,8.</p> <p>7. 25. 2 = 7536.</p> <p style="padding-left: 2em;">= 13017.</p> <p style="padding-left: 2em;">= 13029.</p> <p>8. 1. 6 = 4123,24.</p> <p>*8. 12. 1 = 831-36.</p> <p>8. 15. 1 = 921.</p> <p>*8. 15. 1 = 1514,5.</p> <hr/> <p style="text-align: center;">Īṣa Upaniṣad.</p> <p>11 = 2621,22.</p> <p style="padding-left: 2em;">= 9420.</p> <hr/> <p style="text-align: center;">Kena Upaniṣad.</p> <p>1. 5 = 1311,2.</p> <hr/> <p style="text-align: center;">Kaṭha Upaniṣad.</p> <p>2. 12 = 965.</p>
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*2. 12 = 75,6. = 5215. = 13331. 3. 4 = 1414. 3. 15 = 1225,6. 4. 12 = 10222,23. 4. 15 = 7023,30. 5. 10 = 7121. 6. 17 = 235,6. = 1406.	5. 9 = 16115,16. 6. 11 = 245. = 6520. = 11916. = 1223. 6. 13 = 518. 6. 15 = 926. = 9424. 6. 19 = 13322. 6. 23 = 11410,11.	3. 5 = 693,4. 3. 26 = 1588.
Praṇa Upaniṣad. 4. 8 = 3037,38. 6. 4 = 7714,15.	Garbha Upaniṣad. 3 = 3006,37.	Brahma Sūtra. 1. 1. 1 = 334. 1. 1. 21 = 6921. 2. 1. 1 = 331. 2. 1. 11 = 359. 2. 1. 22 = 6921,22. *2. 2. 1 = 336. 2. 2. 28 = 12713,14. 2. 2. 29 = 4027. *2. 2. 30 = 4027,28. 2. 3. 15 = 7718,19. 2. 3. 43 = 437. = 6922. 2. 4. 9 = 8318,19. 2. 4. 12 = 3335. 3. 1. 1 = 8826,27. 3. 2. 10 = 6620. 3. 2. 22 = 4029,30. 3. 2. 32 = 7027. 3. 4. 16 = 2627. 3. 4. 33 = 2623. *4. 1. 3 = 439. 4. 1. 11 = 15333,34. 4. 2. 16 = 163. = 7126.
Muṇḍaka Upaniṣad. 1. 1. 9 = 10211,12. 2. 1. 3 = 816. = 8323,24. *2. 1. 3 = 7712,13. 2. 1. 5 = 1548. 2. 2. 11 = 13018. 3. 1. 3 = 7031.	Cālikā Upaniṣad. 3 = 1714.	
Taittiriya Upaniṣad. 2. 1 = 7520,21. = 775,6. 2. 5 = 9214. 2. 6 = 8023. *2. 7 = 7112,13.	Nṛsiṅha-tāpani Upaniṣad. 2. 1. 5 = 1089. 2. 1. 7, 8 = 2020. 2. 9. 9 = 1330,31. 2. 17 = 7536. = 13018.	
Āitareya Upaniṣad. 1. 1. 1 = 701.	Brahma Upaniṣad. 2 = 12721,22.	
Ṣvetāśvatara Upaniṣad. 1. 10 = 1043,4. 3. 8 = 926. = 9424. 3. 10 = 6717. = 1574. 3. 13 = 235,6. 4. 5 = 6715,16. = 7525. = 10413. = 11910. = 15416. 4. 9 = 3734. 4. 10 = 3733. = 13315,16. 5. 8 = 2319.	Brahmabindu Upaniṣad. 10 = 226,7. = 2811,12. = 1227. = 1598,9. 11 = 708,9. 12 = 6927,28. 13 = 16022,23. *13 = 2317,18.	[Yoga] Vāsiṣṭha. [See note to my translation of the SPrBh. 1. 96, page 115.] "Vāsiṣṭha" ? = 344-9. "Vāsiṣṭhe" ? = 5530-31. "Vāsiṣṭha" ? = 6515-18. "Vāsiṣṭhe" ? = 853-6. "Vāsiṣṭha-" ? = 9131,32.
	Māitri Upaniṣad. *5. 2 = 1914b. = 5512,13. = 621b. 7. 9 = 2621,22.	Yoga Vāsiṣṭha. 16. 3, 4 = 4721-24. [According to Dr. Hall.]
	Gāṇḍapāda's Māṇḍūkya- Kārikā. 2. 32 = 226,7. = 2811,12. = 1227. = 1598,9.	Vedānta Sāra. 158 = 6530,31.
		Sāṃkhya Kārikā. 2 = 9a. = 4214. 3 = 311,2. 6 = 2927,28. 7 = 5230,31.

10 = 57_{32,33}.
 = 59_{6,8}.
 11 = 58_{31,32}.
 = 63₁₆.
 13 = 60_{20,21}.
 17 = 64_{5,6}.
 20 = 147₈.
 = 74_{8,9}.
 21 = 24_{25,26}.
 25 = 79_{33,34}.
 28 = 83_{36,37}.
 29 = 83_{14,15}.
 31 = 85_{26,27}.
 39 = 91_{16,17}.
 40 = 89₆.
 = 89_{12,13}.
 = 91₂₀.
 41 = 91_{21,22}.
 45 = 101₂₂.
 46 = 94₁₀.
 48 = 98_{11,12}.
 49 = 97_{25,26}.
 50 = 98_{29,30}.
 51 = 99_{20,21}.
 52 = 100_{11,12}.
 53 = 100_{20,21}.
 61 = 105_{27,28}.
 62 = 106_{6,7}.
 64 = 107_{14,15}.

[The order of the stanzas as used by Vijnānabhikṣu has a general correspondence with the natural order of the stanzas in the Kārikā.]

Sāṃkhya Tattva Kāumudī.
 Introd. to SK. 2 = 8_{29,29}.

*On SK. 27 = 84_{2,3}.

Sāṃkhya Sūtra.

1. 1 = 163_{30,31}.
 1. 2 = 41₁₉.
 1. 6 = 41₁₅.
 1. 7 = 247.
 1. 12 = 12₁₃.
 1. 16 = 41₂₅.
 1. 19 = 77₈.
 = 280₁₆.
 1. 24 = 335.
 1. 55 = 14₂₅.
 1. 56 = 29₁₀.

1. 58 = 24_{28,29}.
 1. 59 = 29_{12,13}.
 1. 66 = 62₂₇.
 = 63₁.
 1. 78 = 40₃₂.
 1. 89 = 46₄.
 1. 92 = 117₁₅.
 1. 99 = 69₁₉.
 1. 104 = 49₁₄.
 = 63₃₁.
 1. 105 = 49_{32,33}.
 1. 110 = 57₂₅.
 1. 143 = 49₂₄.
 1. 154 = 31_{12,13}.
 = 71₃₅.
 2. 1. = 103₁.
 = 143₈.
 2. 10 = 78₁.
 2. 12 = 30₂₇.
 2. 21 = 79₃₆.
 2. 34 = 143₁₆.
 2. 35 = 71_{17,18}.
 2. 37 = 103₁₂.
 3. 10 = 100_{14,15}.
 3. 16 = 94₃.
 3. 20 = 93₂₂.
 3. 23 = 100₇.
 3. 24 = 251₁₀.
 = 97_{9,10}.
 3. 37 = 251₁₆.
 3. 38 = 98₂₅.
 3. 56 = 102_{14,15}.
 3. 57 = 102_{19,20}.
 *3. 58 = 156₆.
 3. 65 = 106₈.
 3. 74 = 149_{33,34}.
 5. 1 = 53_{4,55}.
 5. 26 = 127₇.
 = 127_{16,17}.
 = 128₁₈.
 5. 107 = 45_{22,23}.
 5. 114 = 63_{22,23}.
 = 143_{6,7}.
 = 180₂₄.
 5. 116 = 66_{21,22}.
 5. 121 = 145₁₄.
 6. 25 = 153₉.
 6. 28 = 43₃₄.
 6. 39 = 39_{29,30}.
 = 58_{6,7}.
 6. 48 = 157₂₄.

6. 52 = 158₃₂.
 6. 55 = 159_{31,32}.
 6. 63 = 68_{3,4}.
 6. 69 = 90_{11,12}.
 6. 70 = 62₃.

Yoga Sūtra.

1. 2-4 = 84_{37,38}.
 = 153₂₂₋₂₄.
 1. 4 = 7₁₃.
 = 43₃₅.
 = 143₂₂.
 1. 6 = 84₂₅.
 1. 26 = 337₃₈.
 1. 34 = 96_{12,13}.
 2. 12, 13 = 25_{36,37}.
 2. 13 = 25_{29,30}.
 2. 15 = 82_{4,25}.
 = 149_{3,4}.
 2. 16 = 6₂₁.
 2. 17 = 14₁₀.
 2. 22 = 33_{12,13}.
 = 75_{18,19}.
 = 104_{10,11}.
 2. 23, 24 = 1427₃₈.
 2. 24 = 25₁₁.
 = 25_{20,21}.
 2. 26 = 26₁₆.
 = 107_{19,20}.
 2. 28 = 26_{17,18}.
 2. 29 = 96_{29,30}.
 3. 9 = 108_{26,27}.
 3. 37 = 100_{5,6}.
 4. 2 = 61_{12,13}.
 4. 3 = 102_{1,2}.
 4. 17 (or 18) = 39_{20,21}.
 4. 23 = 35₃₂.

Vyāsa's Yoga Bhāṣya.

1. 7 = 43₃₈.
 1. 52 = 7₃₃.
 2. 17 = 71_{4,15}.
 *2. 20 = 49₆₋₉.
 3. 49 = 7₃₃.
 *4. 18 = 39_{21,22}.
 4. 22 = 49₆₋₉.

Nyāya Sūtra.

1. 1. 2 = 265₆.
 1. 1. 11 = 90₁₄.

2. 1. 67 = 1275, 6.

3. 1. 25 = 2530, 31.

= 10834.

Sarva Darśana Saṃgraha.

*Page 16 end (ed. Bibl. Ind.)

= 1516, 17.

Mahā Bhārata.

*3. 14197 = 1649.

*3. 16763 = 1407.

(Bhagavad Gītā.)

[Cited as a separate work.]

2. 20 = 2734.

2. 24 = 2330.

2. 39 = 520.

3. 27 = 214, 15.

3. 29 = 23, 4.

*10. 21 = 7038.

11. 32 = 16416.

11. 40 = 11420.

= 1593.

13. 21 = 1412.

= 2436, 37.

= 2523.

13. 33 = 4440, 41.

16. 8 = 234.

(Mokṣadharmā.)

*12. 6520 = 11133, 34.

*12. 6647 = 11133, 34.

*12. 6649 = 11210, 11.

12. 7663b = 315.

*12. 7664a = 316.

*12. 7751a = 2594.

*12. 7758 = 7915.

*12. 7762b = 2532.

*12. 7763 = 2533.

*12. 7852 = 3711.

12. 7879 = 7421, 22.

12. 11198a = 34.

12. 11307b = 2323.

12. 11308a = 2334.

*12. 11409b = 514.

*12. 11410a = 515.

12. 11419 = 3723, 24.

12. 11676a = 33.

12. 12463 = 1077, 8.

*12. 12464 = 1079, 10.

12. 12681a = 3623.

*12. 13755b = 901.

*12. 13756a = 902.

*14. 761 = 1136, 7.

Manu.

1. 16 = 9027, 28.

1. 17 = 13934, 33.

1. 27 = 13535, 36.

6. 76-78 = 1077-12.

6. 78 = 11033, 34.

*12. 8 = 8823, 24.

12. 9 = 14513, 19.

12. 105 = 457, 8.

12. 106 = 3511, 12.

**Yājñavalkya's Dharma-
śāstra.**

*3. 141 = 11622, 23.

Viṣṇu Purāṇa.

*1. 2. 19 = 1294, 5.

1. 2. 20b, 21a = 323, 4.

*1. 2. 20b, 21a = 6026, 37.

*1. 2. 23 = 13519-22.

1. 2. 33 = 3613, 14.

1. 2. 38 = 3224, 25.

1. 2. 43b, 44b = 3124, 25.

1. 4. 51 = 3611, 12.

1. 5. 5b = 378.

1. 14. 35 = 5111, 12.

1. 17. 83 = 45, 6.

2. 7. 25b, 26a = 599, 10.

2. 7. 32 = 571, 2.

*2. 8. 96 = 929.

*2. 13. 22b = 11116.

*2. 13. 30a = 11113.

2. 13. 39 = 1133, 9.

2. 13. 95 = 2110, 11.

2. 13. 96 = 213, 9.

*2. 13. 98, 99 = 14731-34.

3. 18. 17 = 2114.

3. 18. 103 = 11312-15.

*4. 2. 45b = 11533, 34.

4. 2. 45c = 11527, 28.

4. 2. 46 = 1166-9.

*6. 5. 55 = 1495, 6.

6. 5. 62 = 15022, 23.

6. 7. 22 = 216, 17.

? = 693, 4.

[See translation of SPrBh., p. 165,
note.]

Kūrma Purāṇa.

[Īṣvara Gītā: See note to my transla-
tion of SPrBh., p. 22.]

2. 2. 10 = 6416, 17.

2. 2. 12 = 105, 6.

= 14927, 28.

2. 2. 16, cf. 3629.

2. 2. 20, 21 = 261-4.

*2. 2. 28 = 8512, 13.

2. 11. 6 = 228, 9.

4. 66 = 4729, 30.

12. 28 = 7532, 33.

? = 320, 21.

? = 3711.

Garuḍa Purāṇa.

? = 974-6.

? = 1101-6.

Padma Purāṇa.

? = 412-32.

? = 167, 8, 11.

Bhāgavata Purāṇa.

1. 8. 52 = 4210, 11.

*3. 5. 29-31 = 7936-30.

3. 7. 11 = 1533, 4.

3. 24. 36 = 16411, 12.

3. 26. 21 = 16234.

11. 9. 2 = 11030, 31.

? = 3032-33.

Matsya Purāṇa.

? = 797.

? = 1074, 5.

Mārkaṇḍeya Purāṇa.

*10. 31 = 919, 20.

37. 38b = 3425.

*41. 18, 19 = 11220-23.

*45. 38 = 809.

Līṅga Purāṇa.

? = 2021.

? = 3333, 34.

? = 3629.

? = 6929, 30.

Vāya Purāṇa. 4. 25 = 797. <hr/> Sūrya Purāṇa. ? = 1324, 25. ? = 1711, 12. <hr/> Nāradiya ? [See translation of SPriIh., p. 242 note, and p. 243, note.] ? = 10524, 25. ? = 10810, 11.	Parāçara's Upapurāṇa [Or Supplement to Viçṇu Purāṇa]. ? = 30-12. <hr/> Rāmāyaṇa. 3. 9. 32 = 1114. <hr/> Kumārasambhava. 1. 53 = 14824, 25. <hr/> Çiçupālavadha. 2. 59 = 5118.	Pāṇini. 5. 2. 91 = 7314. <hr/> Dhātupāṭha. *15. 54 = 14116. = 16121. <hr/> Amarakoça. 1. 1. 1. 9 = 1510. 1. 1. 4. 11 = 837. 1. 1. 4. 13 = 7223. <hr/> Çāṇvata. 320 = 1463.
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QUOTATIONS NOT YET TRACED TO THEIR SOURCES.

? = 122, 23. Cf. 3514. ? = 211. ? = 725, 23. Cf. 4330. ? = 1317, 18. ? = 2214, 15. ? = 2530. ? = 2625, 26. ? = 2718, 19. ? = 2726. ? = 2822, 23. ? = 308, 9. Cf. 15534. ? = 316. ? = 3514. Cf. 122. ? = 3717, 18. ? = 3736-38. ? = 3821, 22. ? = 4336, 37. Cf. 722, 23. ? = 4616, 17. ? = 6415, 19. ? = 6432, 23. ? = 6610, 11.	? = 7032, 23. ? = 7034, 25. ? = 7124. ? = 7211. ? = 735, 6. ? = 737, 8. ? = 7732. [See note to translation of 7732.] ? = 788, 9. ? = 810. ? = 8226, 27. ? = 9031, 32. ? = 915, 6. ? = 9727, 28. [Cf. Appendix III.] ? = 10234, 25. ? = 1087, 8. ? = 11022. ? = 11134, 23. ? = 11136, 27.	? = 11217, 18. ? = 11232, 23. ? = 12110, 11. ? = 12124. ? = 1263. ? = 12729, 30. ? = 12813. ? = 12833, 34. ? = 1291, 5. ? = 13127-29. ? = 1329. ? = 13210. ? = 13230a. ? = 13230b. ? = 13422. ? = 14115. ? = 14922-25. ? = 15325, 26. ? = 15534. Cf. 308. ? = 15816. ? = 16133-36.
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Perry's Sanskrit Primer.

A Sanskrit Primer: based on the *Leitfaden für den Elementar-cursus des Sanskrit* of Prof. Georg Bühler of Vienna. By EDWARD DELAVAN PERRY, Ph.D., Professor of Greek in Columbia College, New York. 1885. 8vo. xii + 230 pages. Mailing price, \$1.60.

This book is an attempt to combine Professor Bühler's admirable practical exercises in translating from Sanskrit into English and from English into Sanskrit, with the systematic exposition of the Grammar as given by Professor Whitney. To this end, the *Leitfaden* has really been rewritten. An introduction has been added, giving a general view of the structure of the language; and the exercises have been somewhat abbreviated. Care has been taken to retain nothing but what would meet the real needs of a beginner; and regard has been had for those who may take up the study without a teacher. The book has sufficient vocabularies.

Kaegi's Rigveda.

The Rigveda: the oldest literature of the Indians. By ADOLF KAEGI, Professor in the University of Zürich. Authorized translation [from the German], with additions to the notes, by Robert Arrowsmith, Ph.D. 1886. 8vo. Cloth. viii + 198 pages. Mailing price, \$1.65.

This work treats of Vedic literature and exegesis, of the Vedic people, and of Vedic civilization; of the language and form of the hymns of the Veda; of their contents; and of the Vedic religious thought; of the Vedic divinities; of the Vedic beliefs, especially the belief in immortality; of Vedic secular poetry; etc. The notes (pages 95-180) comprise a very full explanatory, justificative, and bibliographical comment upon the main body of the book.

Hopkins's Religions of India.

The Religions of India. By EDWARD WASHBURN HOPKINS, Professor of Sanskrit in Yale University. 1895. 12mo. Cloth. xvi + 612 pages. Mailing price, \$2.00.

This is the first of Professor Morris Jastrow's Series of Handbooks on the History of Religions. The book gives an account of the religions of India in the chronological order of their development. The point of view is chiefly historical and descriptive, but the causes leading to the successive phases of religious belief are kept prominently before the reader. A new feature of this book, as compared with the one work that has preceded it on the same lines, Barth's *Religions of India*, is the constant employment of illustrative material, drawn from the original sources. Copious extracts are given from Vedic, Brahmanic, Jain, Buddhistic, and later sectarian literatures. The volume contains also a full description of the modern sects of to-day, a chapter on the religions of the wild tribes, and one on the relations between the religions of India and those of the West. The book is supplied with index, map, and a substantial bibliography.

Elwell's Jātakas (Pāli).

Nine Jātakas. Pāli text with vocabulary. By LEVI H. ELWELL, Professor in Amherst College. 1886. Square 16mo. Cloth. vi + 120 pages. Mailing price, 65 cents.

This volume contains the Pāli text of nine Buddhist Birth-stories, printed in English letters. In view of the great difficulty of obtaining Pāli lexicons, it will be found most useful for those who are just beginning the study of the Sacred Books of the Buddhists.

Philadelphia Oriental Studies.

Oriental Studies. A selection of the papers read before The Oriental Club of Philadelphia, 1888-1894. Boston, 1894. 8vo. Cloth. 278 pages. Mailing price, \$2.00.

The volume contains thirteen papers. Among them are three that have to do with Indic studies: The Physical Geography of India, by Professor M. W. Easton; the Holy Numbers of the Rigveda, by Professor E. W. Hopkins; The Aryan Name of the Tongue, by Professor H. Collitz.

Jackson's Avesta Grammar.

An Avesta Grammar in comparison with Sanskrit. By A. V. WILLIAMS JACKSON, Professor of Indo-Iranian Languages in Columbia College, New York City. Part I.: Phonology, Inflection, Word-Formation. With an introduction on the Avesta. 1892. 8vo. Cloth. xlviii + 273 pages. Mailing price, \$2.20.

The introduction gives a lucid account of the Avesta and of Avestan studies, of the contents and character of the Avesta, of the religion of Zoroaster, etc. In the treatment of the language, constant reference is made to the Sanskrit and to Whitney's grammar.

Jackson's Avesta Reader.

Avesta Reader: First Series. Easier texts, notes, and vocabulary. By A. V. WILLIAMS JACKSON. 1893. 8vo. Cloth. viii + 112 pages. Mailing price, \$1.85.

The selections include passages from Yasna, Visparad, Yashts, and Vendidad, and the text is based on Geldner's edition. The book is intended for beginners.

Other Avestan Works.

A Hymn of Zoroaster: Yasna 31. Translated with comments by A. V. WILLIAMS JACKSON. 1888. 8vo. xii + 62 pages. Paper, cut. Mailing price, \$1.05.

Text and translation are on opposite pages. Commentary follows. An introduction on method, and full indexes are given.

The Avestan alphabet and its transcription. By A. V. WILLIAMS JACKSON. With appendices. 1890. 8vo. Paper. 36 pages. Mailing price, 80 cents.

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Harvard Oriental Series.

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This is the editio princeps of a collection of Buddhist stories in Sanskrit. The text is printed in Nāgarī characters. An English translation of this work, by Professor Speyer, of the Netherlandish University of Groningen, has just been published in the *Bijdragen tot de taal-, land-, en volkenkunde van Nederlandsch Indië*. The same version is soon to appear in revised form in Professor Max Müller's *Sacred Books of the East*.

VOLUME II. — The Sāṃkhya-pravacana-bhāṣya: or Commentary on the exposition of the Sāṃkhya philosophy; by Vijñānabhikṣu; edited by RICHARD GARBE, Professor in the University of Königsberg, Prussia. 1895. Royal 8vo. Cloth. xiv + 196 pages. Mailing price, \$1.50.

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